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Set U.S. Conclave For Billion-Dollar Plan

MEETING IN OCTOBER TO STUDY UJA, BONDS

Milton Berle Plans Visit To Israel; Happy To Discuss Jewish Interests

By LEWIS N. GINSBERG

National Jewish Post Correspondent
MINNEAPOLIS (NJP)—Tel-
evision king Milton Berle told
The POST this week that "I take
great pride in being Jewish and
a leader in my field."

The comedy star headlined the
first annual National Fashion
Show at the Minneapolis audi-
torium. Slated to share top-
billing with crooner Frank Sin-
atra, Berle masterfully carried
on alone when The Voice de-
veloped a sore throat.

"Uncle Milty" (he says Uncle
Mendel is his maiden name) took
part in every act in addition to
contributing his own inimitable
specialties.

REALLY NICE

Berle talked to The POST in
an exclusive back-stage dressing-
room interview. He had just fin-
ished 90 minutes of high speed
performing and came staggering
off the stage, utterly exhausted.

It appeared he was too tired
for the interview but after a
rest, during which he held out
his sweat-soaked shirt to the
POST correspondent for a per-
sonal check of Berle's capacity
to work himself into soaking
perspiration, Berle proceeded
with the interview.

He told The POST that he had
no objections whatever to being
interviewed regarding his Jew-
ish interests. He indicated sur-
prise when informed that some
POST readers had protested sim-
ilar interviews with Jack Benny
and Danny Kaye.

THE RIGHT PLACE

"I feel that such an interview
has a significant place in an
Anglo-Jewish or Yiddish period-
ical," he said. "Of course the
manner of approach is of the
utmost importance but it is the
prerogative of Jewish readers to
be told of the Jewish background
of those personalities in whom
they are interested."

In a tone of vigorous certainty,
Berle branded as "untruthful
and vicious" a rumor that Chris-
tian Science leaders had made



MILTON BERLE

Those strange Post readers

overtures to him to accept that
faith.

"Please take this down as I
give it to you," Berle told The
POST. "I know Christian Scien-
tists and they never seek to cre-
ate issues or to flaunt them-
selves. They make no overtures
of the nature of that false ru-
mor."

YIDDISH USER

Though he can speak and un-
derstand Yiddish, the comedian
said that the use of Yiddish
words or phrases in his stage
routine is negligible. Even in
appearances in New York, with
its tremendous Jewish audience,
Berle said he shys away from
Yiddish gag themes or words
that would constitute playing to
only one part of his audience.

"The point and style of a de-
livery of a gag are its best re-
commendations to any audience,"
he said. "A good comedian
doesn't have to resort to any
other contrivance to put a joke
over."

Berle was not only a willing
but an active interview subject.
On occasions when the speed of

questions fell below the Berle
jet-propelled capacity to produce
answers, he volunteered inform-
ation or prodded the interviewer
with "nu, vas nach?"

TOUR OF ISRAEL

He said that he was seriously
contemplating a tour of Israel.
"It is possible that I will make
such a trip this year," he said.

The comedian has been an ac-
tive participant in United Jew-
ish Appeal fund-raising efforts.
He is especially proud of the
success of a recent performance
on behalf of the UJA on the west
coast. While Berle himself did
not offer this information, The
POST had learned he had made
a sizeable personal contribution.
Berle has also done benefit per-
formances for B'nai B'rith and
other Jewish organizations.

BORN IN HARLEM

The comic was born Milton
Berliner on July 12, 1908. He
noted that unlike the typical
American Jewish success story,
his did not begin with New
York's east side. "I was born
in Harlem."

Berle introduced his young
protege, Leonard Sues, virtuoso
of the trumpet. Sues, who served
as musical director for Eddie
Cantor for more than two years
on NBC, recalled touring with
Cantor for the UJA. He also
participated with Cantor in an
effort to raise funds for the con-
struction of the Gen. Maurice
Rose Memorial Hospital in Den-
ver.

Berle had little comment to
offer on anti-Semitism in the
theater. He said he personally
had had little contact with the
disease. He said he felt that a
Jewish performer has the same
opportunity as a non-Jew to suc-
ceed in the theater.

"Certainly, the opportunities
for a Jewish actor are not any
less than for one of Jewish birth
seeking success in some other
profession," he said.

As a parting gesture to a great
performer, The POST correspon-
dent proffered the traditional
Jewish salute for a task well

National Jewish Post

NEW YORK—A national conference of American Jewish lead-
ership will be called for October to discuss the billion-dollar aid
program approved in principle at an extraordinary conference in
Jerusalem last week.

The POST learned that the call to the conference will be issued
by Henry Montor, executive di-
rector of the 1950 United Jewish
Appeal drive. The meeting will
probably be held
in New York.

On the agenda
will be the ques-
tion of a huge
bond sales cam-
paign, widening
of the annual
UJA drives, and
expansion of pri-
vate investment
in Israel, which
continues to remain a trickle.

Fifty U. S. Jewish leaders at-
tended the Jerusalem meeting,
which was held behind closed
doors.

The American and Israeli lead-
ers agreed on the three-point
program and official reports in-
dicated it had been left to the
Israel Government to decide on
whether the bond sale should be
attempted.

The POST learned reliably,
however, that the bond sale will
be held. The schedule calls for
the usual spring campaigns of
the local federations next year,
with a powerful bond sale cam-
paign later, and then the normal
fall windup drives for the UJA.

BIG PROBLEM

Under thorough discussion is
the question of how to integrate
the campaigns in a fashion
which will assure no damage, if
possible, to the drives for the
UJA.

For a variety of reasons, UJA
dollars are much more valuable

done—"yashar kochacha." (May
your strength be firm).

NOT NECESSARY

The POST correspondent
sought to translate the Talmu-
dic phrase to Berle.

"A translation isn't necessary,"
Berle interjected. "I know the
phrase."

Then Berle tacked a facile
"yashar kochacha" to his good-
bye.

to Israel than would be money
obtained from the proposed bond
drive.

The problem was discussed
last week at the annual Execu-
tives Institute at French Lick,
Ind., sponsored by the Council
of Jewish Federations and Wel-
fare Funds. The CJFWF repre-
sents nationally the 300 local fed-
erations and welfare funds in
the American Jewish community.

Delegates to the institute were
told that if the bond drive is
launched, funds raised through
that channel should be over and
above the maximum funds con-
tributed to welfare funds for
the support of the UJA and
other causes.

THE REASON WHY

It was explained that this was
necessary in order to get max-
imum benefits from the proposed
big campaign.

The American delegates
pledged in Jerusalem that Ameri-
can Jews would provide one bil-
lion dollars of the billion and a
half Prime Minister David Ben-
Gurion told them Israel must
have for a three-year develop-
ment program.

The funds would enable Israel
to absorb 200,000 immigrants a
year from the Moslem and Iron
Curtain countries, become agri-
culturally self-sufficient and ec-
onomically stable, Ben-Gurion
said.

There was no indication as to
whether any agreements had
been reached as to the relation-
ship of the three elements of the
plan. These included such prob-
lems as the apportionment to
various Jewish organizations of
specific bond quotas, the nature
of the bonds, and the problems
of investment expansion.

Benjamin Browdy, president
of the Zionist Organization of
America, who was one of the
delegates, said that the ZOA
pledged to sell more than one
hundred million in bonds.

N.Y. Jews Fail To Provide Homes For 50 Orphaned Tots

By MARC H. TANENBAUM

National Jewish Post Correspondent

NEW YORK—Fifty Jewish children between the
ages of two and six are being brought up in non-
Jewish homes because New York City's teeming
Jewish community of 2,500,000 has failed to provide
the necessary foster care, THE POST learned this
week.

This revelation came to light in a letter which
the New York Board of Rabbis last week sent to its
450 members, urging them to influence their con-
gregants and sisterhoods "to open their homes to Jew-
ish babies in need of foster home care."

The letter, which was signed by Rabbi Simon G.
Kramer, president of the Board, and Rabbi Harold
H. Gordon, general secretary, explained that the
children are casualties of "temporarily broken homes
and are in desperate need of Jewish foster parents
who will provide them with warmth, love and
affection."

THE POST learned that most of the children have
been in non-Jewish homes for a half year or more.
New York Jewry was first appealed to over one

year ago by the Jewish Child Care Association whose
Foster Home Department is responsible for the wel-
fare of the 50 children. When no Jewish families
volunteered to provide temporary homes for the
children, the association had no alternative but to
billet the children with non-Jewish families.

Subsequently, the Jewish Child Care Association—
which represents the merger of the Hebrew Orphan
Asylum, the Hebrew Sheltering Guardian Society,
the Home for Hebrew Infants, and other child wel-
fare institutions—turned to the New York Board
of Rabbis, requesting that Board members appeal
to their congregants.

In their letter, Rabbis Kramer and Gordon pointed
out that the children are not for adoption, and that
they will require care for months or years before
their parents or families are ready to receive them.

It was emphasized that charity was not being
asked for, since the Jewish Child Care Association
pays \$55 each month to families caring for children
of the 2-6 age level. In addition to this payment,

the association provides medical and dental care,
clothing and other essentials.

Rabbis affiliated with the Board were urged to
bring this information to the attention of their con-
gregants during the current Holy Day season. For
further information, congregants will be urged to
write to the Foster Home Department of the Jewish
Child Care Association, 329 East 62 Street, New
York City.

Commenting on this problem, Rabbis Kramer and
Gordon said that "incongruous is about the only
word that can be applied to this situation. For
several years now American Jews have been rais-
ing a hue and cry over Jewish children being brought
up in Gentile homes throughout Europe, while all
along they have permitted the very same thing to
take place in their own backyards."

"We hope," the rabbis added, "that as soon as
New York's Jewish community becomes more fully
aware of this situation, they will come to the im-
mediate aid of these 50 Jewish children who de-
serve better from us."

New York

HOW AN AMERICAN JEW FELT
ON A SURPRISE STOP IN GERMANY

By M. Z. FRANK

PARIS, Aug. 29—On May 21, 1948, I boarded a Norwegian freighter in Haifa to return to New York. There was no other way to get home. But I liked it so much that on my present trip to Israel with my wife I picked a Norwegian freighter.

The Havorn was to dock at Antwerp, but on account of the strike in that city and in her next port of call, Rotterdam, she docked at Bremen. Thus, against my desire, I found myself on German soil.

Among the passengers on the freighter were a few German women. That too was something I had not bargained for.

How does it feel for a Jew to be in the presence of a German, especially one who advertises his Germanism with characteristic brashness? How does it feel to sit at the table at each meal next to one German woman and facing two others? How does it feel to hear the brash one opposite you proclaim "Ach, der Hitler war ein Lump" (Hitler was just a bum) and the other tell her tales of woe of how the nazis made her life miserable, and your neighbor remarks that her brother spent six years in Dachau?

I'll tell you how it feels; it feels like telling them to shut up. I don't want to analyze whether they are telling the truth. All I know is that their very presence gives me physical discomfort, and their talks opens up a wound. I have met Germans, or Americans of German extraction, who don't talk about these things and show their decent feelings in other ways. I don't mind them and I don't associate them with Hitler. I judge them as human beings and nothing else. There was one fine fellow like that on the boat.

WE WALKED THROUGH the streets of Bremer—a young Jewish couple on a honeymoon, my wife and myself. Each time we passed by a certain fashionable cafe, invariably all heads would turn, as if by an order from above, to stare at us through the windows. I don't know whether they merely recognized the Americans in us or also the Jews. But it was a cold, piercing inhuman stare. It was not even human enough to be called hateful. Hatred is a human passion.

In a restaurant at lunch we saw a pretty little two or three-year-old girl. She reminded me of my little granddaughter, and yet I could not smile at her. Because I could not help thinking that my little Miriam's other grandparents had been gassed by the nazis. And I could not help thinking of the SS officer who ripped open the belly of a pretty little girl in the front of an eye-witness, who told the story to Meyer Levin, and of many such cases.

It is only when our train reach-



FRANK

I READ TWO important books on the boat: Meyer Levin's "In Search" and Lionel Gelber's "Reprieve from War." the latter has much to do with the opening paragraphs of the present column. (Reprieve from War: a Manual for Realists, New York, MacMillan).

It is not an easy book to read. It presupposes on the part of the

reader more than a cursory knowledge of politics and diplomacy. The discussion is concentrated, so that a page in this book sometimes tells you as much as a chapter in another book. This difficulty is somewhat balanced off by the author's repetition of some of his basic ideas throughout the book. Lionel Gelber has an inordinate propensity for epigrams and even puns, and for beginning a sentence with "For."

But the book is more than worth the difficulties. It is based on vast knowledge of a vast subject; its ideas are both brilliant and profound; its thinking is searchingly honest and realistic.

LIONEL GELBER, in this book as in his previous one, is making a case for idealism tempered with realism, of making the latter serve the former but no more than it is possible.

After the first World War starry-eyed idealists combined with unscrupulous opportunists to denounce the Versailles Treaty, to weaken France as an imperialist power and to weep for the poor Germans. Ramsay MacDonald and other British Socialists were just as much to blame for this policy as Baldwin and Chamberlain, the Conservatives.

The result was Hitler and the Second World War. It would have been much better to enforce the Treaty of Versailles. America, England and France, the three democratic powers, could have enforced a certain stability in the world if they had stood together, and would have ensured the development of human freedom. But America became isolationist, England became part pacifist and part anti-French, and France was left in the lurch. Those who found fault with the Versailles Treaty because of its imperfections and who sought to escape from the sordid aspects of power politics, armaments and empire, brought about the ruin of Europe.

TODAY RUSSIA is a menace to the freedom of the world. Not to the peace of the world because the world can have peace by sub-

mitting to Russia's domination. But the free world will not accept such terms.

The free world has learned its lesson and is trying to make a show of force to Stalin such as it failed to make to Hitler in the 1930s. A strong and united Allied world in the 1930s would have prevented the Second World War. A strong and united Western world today can prevent Russian aggression.

But today Russia is so strong and Western Europe is so weak that without strong American participation the cause is lost.

But there is a danger that American and British leaders have not quite learned the full lesson about Germany. They think if they pamper the Germans, they will keep them on their side. Nothing of the kind. If they make Germany strong, she will in the end all the more readily combine with Russia against the West. Both Russia and Germany are anti-democratic in their temperament and traditions. But while Russia is still largely illiterate and horribly inept, the Germans are highly literate and terribly efficient. The two of them combined may present a formidable force perhaps beyond the capacity of the West to challenge successfully.

In a way, Russia is less dangerous than Germany. She can be dealt with on a rational way: Present her with an insurmountable force and she will not try any aggression. Germany has an element of insanity in her. To arm her is to place a gun in the hands of a dangerous lunatic.

THE SAME MISTAKE is being made about the Arabs as about the Germans. The same mediocrities in England—both of the Conservative and of the Labor parties—who ditched France in favor of Germany, also betrayed the Jews in favor of the Arabs. Some American statesmen—and the writer mentions among others George Marshall and Robert Lovett—followed British leadership in this respect. Fortunately, Truman saved the situation.

The writer devoted 19 pages of

Cuban Jewish Pilgrims
Cancel Israel Visit

HAVANA, Cuba—(NJP)—Uncertainties caused by the war in Korea have temporarily at least stopped the flow of religious pilgrims from Cuba to Israel.

All of the 20 local Jews planning to travel to Israel for the High Holy Days have cancelled their visas or applications since the outbreak of hostilities in Korea, according to S. M. Kaplan, Jewish Agency representative here.

the 188 pages of his book to an impassioned denunciation of the Attlee-Bevin policy on Palestine. The book was to be published by the Oxford Press, but because Lionel refused to tone down those pages, they changed their minds and MacMillan published it.

Of course, Lionel has been a Zionist since his childhood and for a short period of time did some valuable work for the Jewish Agency at the United Nations. Hence perhaps his impassioned tone.

But the objective value of his views on the Zionist question lies in the fact that it fits so nicely into an elaborate and brilliantly conceived and convincing framework of world politics.

I RECALL HOW the B'nai B'rith handled the Benjamin Buttenwieser attempt to sell them the very idea on Germany against which Lionel Gelber warns in his book. It seems to me B'nai B'rith ought to spread the book and popularize its ideas.

And any rabbi who plans a series of book reviews should include Lionel Gelber's book on his list. On one condition, though: that he should first read it, and read it very carefully.

The oldest and most long-lived of the Jewish communities of ancient times was that of Babylon, which had a continuous existence of 1,500 years.

The List Grows Daily

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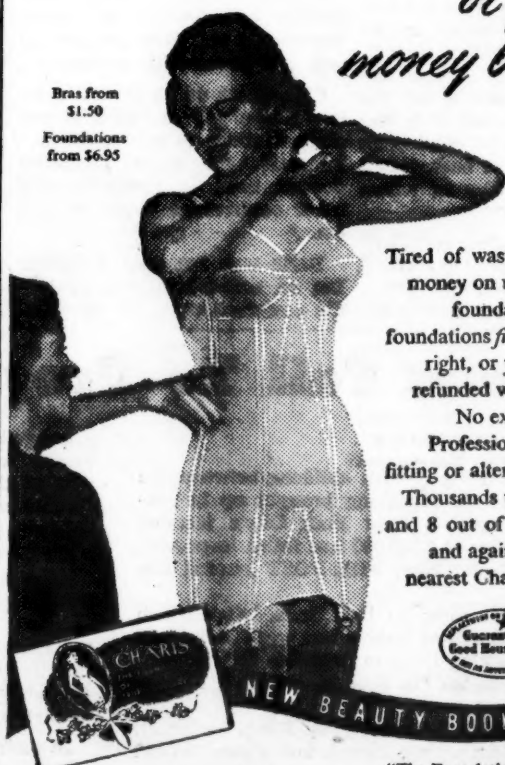
These schools have already placed orders for the 1950-1951 school year.

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Holy Blossom Temple, Toronto, Can.	Temple Emanu-El, Yonkers, N. Y.	Temple Israel, West Palm Beach
B'nai Israel, Auburn, N. Y.	Beth Hamidrash Hagadil, Toronto	Temple B'nai Abraham, Decatur, Ill.
Barnert Temple, Paterson, N. J.	Temple Beth-El, Great Neck, N. Y.	Westchester Center, Mamaroneck, N. Y.
Rodeph Sholem Rel. School, Phila.	Cong. Mishkan Israel, New Haven	Temple Beth Emeth, Brooklyn
Temple Beth El, San Antonio, Tex.	The Community Temple, Cleveland Hts.	Temple Israel, Waterbury, Conn.
Temple Isaiah Israel, Chicago	Hebrew Benevolent Center, Atlanta	Beth El Synagogue, New Rochelle, N. Y.
Temple Emanuel, Davenport, Ia.	Jewish Community Center, Morristown, Pa.	Central Synagogue, Rockville Centre, L. I.
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No Segregation Effects Found In Pupils At Day School

By EARL KLEIN
National Jewish Post Correspondent
CHICAGO —(NJP)— Parents of children attending the Jewish day school sponsored by Anshe Emet Congregation have found that the school "has made no difference whatsoever in the way in which their children play and associate with all other children," it was asserted this week.

The statement was made by William A. Nudelman, principal of the school, which will add a fifth grade on schedule when it opens its doors for the new school year this month. Enrollment will be more than 200 pupils.

The school, founded in 1946 with a nursery and a first grade, has added a grade each year. The goal for the only day school in the midwest sponsored by the Conservative movement is an eight-year grammar school.

VERY ENCOURAGING

Nudelman said that the results of the experiment had been very encouraging. "We started expecting nothing and we have a growing school," he said.

He reported that the pupils were tested with the biannual standardized achievement tests, generally used in public schools. He said almost every day school pupil scored well above the expected norm for his grade level in the fundamentals of reading and arithmetic. He said some pupils were a full grade or more above the norm.

"The tests have given us evidence that it is possible to provide the child with basic general education and basic Jewish training within the normal day school," he said.

"We are able to offer our bi-cultural program successfully without intruding on the recreational or other activities of the children," he said. "Where the Sunday school and the afternoon Hebrew school haven't met with too much success, the day school helps the student to understand and appreciate Jewish culture without taking him from his general education or denying him his play periods."

WHAT SEGREGATION?

Charges that the school would

result in segregation of its pupils have failed to hamper its growth, he said.

"The school has really been a broadening influence," he asserted. "You can have all the theoretical discussions you want on the subject of day schools, but the proof will be in the results. What kind of children will we have? Will they be happy and well-adjusted? Will they be good Americans and educated Jews?"

The school official said he believed that many of the doubts that some parents had about sending their children to a day school had been dispelled.

HERE'S THE STORY

"They have found that attendance at our private school has made no difference whatsoever in the way their children play and associate with all other children," he said.

The school carries on a comprehensive inter-cultural program and provides for inter-school visiting. The school's scout groups and clubs have arranged for non-Jewish children to become members.

In effect the school ignores criticism from the outside community on the pros and cons of the hotly-debated issue.

"It is understandable that in our community there will be a diversity of opinions on the subject, but we're not particularly interested," he said. "Instead we work with the parents of our students."

"We are interested in proving to them the worth of the school and work on that basis," he explained. "We have monthly room meetings where both parents join the teacher in discussing all phases of the child's growth."

A NEW APPROACH

The school has introduced a new approach in Jewish education in using the developmental-progressive method of teaching. Starting with the child at his particular stage of development, it follows his interests, inclinations and abilities, rather than by the traditional way of imparting subject matter and information.

"We believe the intellectual

growth of the child is only one phase," the principal said. "The social, mental and psychological, and physical development are equally important. We cater to the individual student and his problems, and not to the mass as the old-fashioned school does."

He said the same methods used in general subjects are carried over to the Jewish part of the program. Hebrew language, ceremonies, Bible and Jewish history are taught exactly the same way as all other aspects of the curriculum.

SEPARATE BOARD

The school is sponsored by the big Anshe Emet synagogue but it is autonomous. It has a separate board from that of the synagogue's school classes, composed mostly of the parents of the pupils.

The synagogue provides only housing for the school. The school program is financed by the \$300 a year tuition fee and the Max Durschlag scholarship fund, which helps needy pupils.

Poor Preparation for Israel Transit Camp Leader At Marseille Warns Facilities Too Good

By ASHER BIRNBAUM
National Jewish Post Correspondent
MARSEILLES, France—(NJP)—Embarkation camps in the Marseilles area for Israel-bound Jews offer too high a standard of living, a young Israeli camp director recently informed Jewish agency officials.

There are eight such camps in or near the city and they now house about 5,000 immigrants, sufficient to fill them but far from the number housed during the peak days of immigration.

Pinhas Ben Shachar, 25, who became head of Camp David in Marseilles two weeks after he had completed eight years of service in the armies of Britain and Israel, notified the Agency and the co-sponsoring Joint Distribution Committee that conditions in the Marseilles centers were much better than in the Israel immigrant camps.

BAD PREPARATION

He suggested that the migrants were not prepared as they might be, for the conditions they would face in Israel.

Ben Shachar was notified that the proper care of the immigrants took precedence over preparation for potentially rugged conditions in Israel. The Agency said it would therefore continue to provide accommodations in the Marseilles camps which were more easily available in France than in Israel.

Camp David is far from a luxury resort but its food is better than that in the Israel transit camps. Much of the attractiveness of Camp David is traceable to its cleanliness. Ben Shachar conducts army-like inspections regularly to make sure that his rules are being followed.

RUNNING A CAMP

These include cleaning of toilets

to acquaint the immigrant with the conditions he will find in Israel.

News of migrant conditions in Israel occasionally reaches Camp David unofficially. A few weeks ago letters arrived for the immigrants from former residents of Camp David—who are now in Israel. The letters said in effect: "you have a good deal in Marseilles; stay there as long as you can."

The vast majority of immigrants here pass the medical examinations without difficulty and must wait two weeks to six months for transportation to Israel. Ben Shachar was bitter about the Israel ships, such as the Kedma and the Negba.

"They prefer to take tourists and our people have to wait," he said.

SOME TRAINING

Camp David, with a normal population of 550, has sent about 50 persons to hachshara (agricultural training) near Marseilles during the last three months. Last month 42 persons arrived from Tunis and the next day 25 of them, organized as a unit in Tunis, went on hachshara.

Currently, the camp boasts of a possession which probably has never before been in a Jewish Agency camp: a double-decker bus. An Egyptian immigrant converted his cash into this unusual rolling stock. When he arrives in Haifa, he will double the number of two deck buses in Israel. The first, belonging to the Egged Bus Co., is still a Tel Aviv curiosity.

A steel plant is being built in the Zebulun Valley in Israel.

FRATS AND SORORITIES ARE TABOO AT BRANDEIS AS OUT OF PLACE

National Jewish Post
WALTHAM, Mass.—Fraternal and sororities are taboo on the Brandeis University campus here, The POST learned this week. While on a tour of the Jewish-sponsored university, The POST correspondent inquired about the formation of Greek-letter societies here.

Officials pointed out that although there is no objection to fraternities per se, it is felt that such organization have no place at the type of college such as Brandeis. Students are expected to live in a fraternal atmosphere which should be common to the entire student body and not relegated to socially elect groups.

UAHC Convention Set For Cleveland

National Jewish Post
NEW YORK—The 41st General Assembly of the Union of American Hebrew Congregations will be held this year at the Cleveland Hotel in Cleveland, Nov. 12 to 15.

One of the problems to be tackled by the convention of American Reform Congregations will be that of passing on the pulpit placement plan provisionally approved at the last CCAR convention.

Rabbi Maurice Eisendrath, president of the UAHC, said that the call had gone out to more than 420 Reform congregations.

More than 5,200 Jews were killed in the Arab invasion of Palestine.



Eisendrath

Herut Demands New Election

TEL AVIV —(WNS)— A resolution demanding the dissolution of Knesset and the holding of a national election was adopted here at a meeting of the national council of the Herut Party.

The right-wing party based its demand on the ground that the present government had failed to achieve peace with the Arab states and satisfactory absorption of large-scale immigration. The resolution stated that Israel is "on the verge of economic collapse."



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I Think As I Please

A PARABLE ABOUT JEWS
CHRISTIANS AND COMMUNISTS

By CARL ALPERT

MANY American Jews have become alarmed over the growing prominence of Jewish names in recent arrests of Communists and Communist agents. Some half dozen Jewish names followed each other in rapid succession across the headlines in connection with atomic espionage in a period of a few weeks. A shudder ran through many Jews. In some small communities a state of near hysteria existed, as Jews began to fear that their personal security was being undermined. The subject became one for conversation wherever Jews gathered and gave their minds to serious thought. Columnists in the Jewish press—writers like Al Segal—have discussed the problem. Some have expressed fear lest all Jews be tarred with the Communist brush. Others have vigorously denounced their erring brethren. In many quarters the fear continues to rise.



ALPERT

I have a Christian friend, a sensitive, intelligent, mild sort of man whom we shall call Prescott. He is a good Christian, a churchgoer, and conscientiously scrupulous of moral and ethical laws. His faith is very real to him as a way of life, and he has become disturbed by late of the actions of some of his fellow-Christians. Hardly a day that he does not read in his papers of co-religionists who have been detained or are to be deported because of their Communist affiliations. He runs down through the list of Communist leaders, from William Z. Foster and Earl Browder, to people like Paul Robeson and Harry Bridges—and he is disturbed by the prevalence of Christians.

He turns another page in the morning paper and discovers news of the scandals, the divorces, the loose life which many Christians are leading, and he is mortified. He is ashamed to look his Jewish neighbor in the face or engage him in conversation, lest the latter comment on the growing degeneracy of Christians and Christianity. And even if his neighbor says nothing—surely he must be thinking these things!

ALAS, PRESCOTT recalls, Christians have not always set the best example in America. Traitors like Benedict Arnold, assassins like John Wilkes Booth who shot Lincoln, bank robbers like John Dillinger, swindlers like Ponzi, racketeers like Al Capone—all have

Orthodox Center
For Stuyvesant

National Jewish Post

NEW YORK—Orthodox leaders have moved quickly to organize a congregation in the Stuyvesant Town and Peter Cooper Village housing projects.

Major steps have been taken toward organization of an Orthodox Jewish synagogue center for the two housing projects, according to the current issue of "Jewish Action," publication of the Union of Orthodox Jewish Congregations of America.

The new center was scheduled to be launched for the High Holy Days.

been dreadfully prominent examples of Christians who have been untrue to their faith and its teachings, disloyal to their country and its traditions. These have been prominent; what of the thousands of lesser criminals, the murderers and petty thieves, the pickpockets, hi-jackers, counterfeiters and lynchers. Enviously Prescott ponders the statistics indicating the minute percentage of Jewish population in the jails.

Christians high in government, too, have abused public trust and brought shame and disrepute to the name of Christian. What of those who figured in the Teapot Dome Scandal, those who have fixed elections and set up "boss" machines, those who rant and rave in un-Christian manner in the halls of Congress, those who profiteer and accept graft and

Jewish Youth Meet Pledges
Fight For Tradition Observance

NARROWSBURG, N. Y.—Delegates to the third annual assembly of the National Jewish Youth Conference pledged themselves last week to lead the fight in their local communities for observance of Jewish tradition in communal activities.

They also promised to battle for programs that would guide and encourage the "introduction and practice of Jewish customs and traditions in the Jewish home."

The 156 delegates came from 63 communities in 20 states for a full week of discussions at Camp Wel-Met near here. The Confer-

ence is sponsored by the National Jewish Welfare Board, which is also the national association of Jewish community centers and Ym-YWHA's.

THE RESOLUTIONS

serve jail terms for their dishonesty?

A CHRISTIAN has many burdens to bear, Prescott says. He has much on his conscience these days, if he accepts responsibility for the actions of his fellow-Christians.

If it were American Christians only who thus disgraced their Brethren, it might be a little easier to bear. But Hitler and Mussolini, who plunged the world into its bloodiest and most dreadful war, were not they, too Christians? Christians were they who organized and administered the concentration camps and the gas chambers where countless millions of human beings were killed. Even the Japanese, non-Christians, had no parallels of such inhumanity!

FOR A THOUSAND years of human history Christians have been responsible for the wars, the persecutions, the massacres and the madnesses which have been inflicted on all mankind. Christians have taken the barbarous methods of primitive man and have utilized the technological advances of civilization to perfect them and make them more perfect instruments of death, destruction and suffering.

Ah, Prescott sighs, it is not easy to be a Christian and look the world straight in the eye!

Histadrut Rejects OK
For Fake Peace Pleas

TEL AVIV —(WNS)—The National Council of the Histadrut, Israel's Federation of Labor, meeting here in conference this week, rejected a resolution approving the Communist-inspired Stockholm Peace Appeal.

The delegates also voted down a motion calling for the abolition of the atom bomb. Both resolutions were introduced by representatives of the Mapam Party, left-wing group of the Histadrut.

The resolutions approved at the conference called upon all local and regional Jewish youth and young adult councils and national Jewish youth organizations to act on the principal of a "respect for observance of basic Jewish traditions" in all public undertakings involving the Sabbath, Holy Day or Kashrut observance and to develop programs that will guide and encourage the "introduction and practice of Jewish customs and tradition in the Jewish home."

The conference represents more than 300 local and national Jewish youth organizations.

M. David Weiss of Munhall, Pa., was elected conference chairman to succeed Arnulf M. Pins of Paterson, N. J., who has held that position for the past two years. Like Pins, Weiss is an official of the Intercollegiate Zionist Federation of America. Weiss, who is national IZPA treasurer, is a rabbinical student at the Jewish Theological Seminary, which trains students for the Conservative rabbinate.

ADOPT COLONIES

The convention also approved a proposal by unanimous vote that the organization become the coordinator in communities throughout the U. S. for a "reciprocal adoption" program between pioneering Jewish youth of Israel and the American Jewish youth.

The plan was offered by Ascher Segall, representing the Jewish National Fund department in Jerusalem. He proposed that "adopt" newly established settlements in Israel. He said the "adoption" should include exchange of letters, developing cultural programs based on the specific settlement, and conducting practical programs in the local Jewish communities to aid the settlements.

In his annual report, Pins suggested a Pan-American Jewish Youth Conference. He also proposed encouragement of visits between American and Israeli youth, scholarships for U. S. Jewish youth leaders to go to Israel for a year of work and study, and closer contacts with youth throughout the free world.

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Kosher-style restaurants are included in this guide for the information of our readers. Presence of the words "strictly kosher" in any of these advertisements means the establishment is under supervision of an authorized mashgiach. Readers who observe kashrut may eat in such restaurants with complete assurance of the restaurant's adherence to the dietary laws.

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Study Of N.Y. Jewish Families Finds No Urge To Live In Israel

National Jewish Post

NEW YORK—Majority opinion in a group of Jewish families in New York investigated in a research study is that it would be nice to visit Israel but there is no intention whatever of settling there. The study, believed to be the first opinion survey of the attitudes toward Israel of American Jews, also revealed this majority

opinion is held independently of formal membership in Jewish groups, Zionist or otherwise.

The study, scheduled to be the first in a long-range research program, was made by the Department of Scientific Research of the non-Zionist American Jewish Committee, top U. S. Jewish civic defense agency.

BLAUSTEIN TALKS

Findings of the study were revealed by Jacob Blaustein, president of the AJ Committee, in a report to the group's executive committee last April 29.

The meeting, in line with AJ Committee policy, was closed to the press and the releases on Blaustein's speech did not mention the pilot opinion study.

Blaustein said that the study found these attitudes among the Jewish families:

SO THEY THINK

America is a home for one's self, one's children and grandchildren, a land of opportunity; Israel makes one proud of Jewish heroism and devotion; Israel is a country in which Jewish life can develop in a Jewish environment;

One has a duty to contribute financially so that Israel may be able to meet the heavy burdens it has assumed for persecuted Jews.

It would be nice to visit Israel on a vacation but there is no question of settling there; conditions in America are very much better. Jews emigrate only from countries where economic conditions are bad or where Jews are persecuted.

America is a democratic country and the prospects for American democracy are good even though there is some anti-Semitism and discrimination;

There is nothing in American life to prevent us from being good Jews.

Only the American government speaks for American Jews, not the Israeli government. The kinship of Jews throughout the world is based on common tradition, common religion, awareness of persecution.

"All these thoughts, attitudes and moods seem to be very common," Blaustein reported, "and to exist in relative independence of formal membership in any one Jewish organization."

ZIONIST OR NOT

"In the New York group we surveyed, there was little difference between people who belong to Zionist organizations and peo-

Jews, whether they consider themselves Zionists, or not, whether they belong to Zionist organizations or not, are rooted in America, I do not know what can show it."

Turning to the specific issue of chalutzit, Blaustein said that "the leaders of the movement have set themselves a maximum goal of 5,000 a year. Privately, most of them concede that this figure can not be attained."

"Even more important is the negative attitude toward chalutzit prevailing among most American Zionists, including probably most Zionist leaders as well, despite some lip service to the idea," he said.

GO IF YOU WANT

Commenting that it was not treason to America to leave it, Blaustein said that if there were a handful of young people and a handful of older people, who for reasons of their own volition, whether through idealism or for the Israeli kind of Jewish and go to Israel, they are free to do so.

"The interesting fact is that so very, very few have so desired."

He suggested that as far as the future program of the AJ Committee was concerned, "we shall hope and expect much that is good in Israel to influence Jewish life in this country, knowing that has been a fruitful interaction among the various centers of Jewish life."

"And just as we shall welcome Israeli influences here, so shall we strive to give the Jewish community of Israel the benefits of our experiences as Jews and as free men in this country."

JUST SILLY

"It is preposterous for us to speak of shutting out all influences from Israel, in order to be 'good Americans;' concurrently, however, we should exert influence on Israel for it to keep it facing westward."

The timing of the release of the text of the Blaustein address indicated that it was part of the campaign of the AJ Committee to protect the interests of American Jewry from the alleged dangers of Israeli nationalism.

THE RECORD

In pursuit of that role, the AJ Committee last year won a statement from the late Daniel Frisch, president of the Zionist Organization of America at that time, disavowing any ZOA backing for a mass chalutzit (pioneering) program in the United States.

Last spring, the AJ Committee met several times with officials of the anti-Zionist Council, seeking to dissuade the Council from using the public press for its attacks on American Jewish

NEW WORLD REVISIONIST GROUP TO BE STARTED, SAYS GROSSMAN

Jewish World News Service

NEW YORK—A new, revived and re-organized Revisionist Zionist movement on a world scale will be launched in the near future, according to Meir Grossman, Revisionist leader who was recently expelled by the Israeli Revisionists from their executive committee.

Grossman, who has just returned from an extensive tour in South America, told his plans to a group of Yiddish journalists at a special press conference called by him and J. M. Nuremberger, also a former Revisionist and Ir- gunist.

The chief purpose of the new movement, according to Grossman, will be to revive the ultra-nationalistic program of the late Vladimir Jabotinsky, the founder of Revisionism. Grossman said the entire Jewish people have a right to participate in the development of Israel and to exert an influence on its internal policies.

He implied in his program speech that the newly-planned World Revisionist movement is designed to replace the World Zionist Organization and to become the new militant Zionist movement of the post-Israeli period.

He announced that a world conference of Revisionists will soon be convoked.

Attacking the Histadrut, the labor confederation of Israel, as too socialistic and opposed to private enterprise, Grossman said one part of the new Revisionist program will be to infiltrate into the Histadrut.

The 21st World Zionist Congress in 1939 decided that the right to vote in the Congress elections was contingent upon the acquisition of the shekel in non-Congress years as well as in years in which the Congress was held.

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Names In The News

SEN. IVES VOWS FEPC FIGHT UNTIL AT LEAST 25 STATES OK IT

ONE of the leaders of the liberal wing of the Republican party vowed last week he would not rest until 25 states have enacted a Fair Employment Practices Act. The promise came from youthful Sen. IRVING M. IVES of New York, in a letter to ELMER W. HENDERSON, director of the American Council on Human Rights. Sen. Ives denied saying he was proposing abandonment of the fight for a national FEPC law until local laws were adopted in 25 states. He explained that he did not think a workable federal law could be passed until at least 25 states had given a mandate to their Congressmen by local law approval. Only eight states now have such legislation. The New York Senator said the very fact that a toothless FEPC had passed the House this year proved his point.



IVES

The Pithy Summary

A leading authority on Jewish Law took a long look at the American Jewish community and produced a new phrase to describe it. Dr. JOSEPH B. SOLOVEITCHIK, Professor of Tal-

mud at Yeshiva University told a convention of Orthodox Congregations in Boston that the life of the American Jew has become almost synonymous with ignorance of Jewish values. According to Jewish Action, publication of the Union of Orthodox Jewish Congregations of America, the scholar called today's American Jewry the "generation of the desert," crippled by inadequate Jewish education.

The Special Plan

A plan worked out by Rabbi SAMUEL WOHL of Cincinnati to meet Israel's acute shortage of skilled manpower in a new way was reported last week in the Jewish Chronicle of London. Rabbi Wohl came to London from Israel where he outlined his plan to Israel Cabinet and Jewish Agency officials and was asked to draw up the idea in detail for consideration by those officials. The plan calls for mobilization of trained Jewish people in all English-speaking countries, conducted on the principles of fund-raising. The salaries of such workers would be paid by the local communities who would also assume responsibility for the maintenance of the workers in Israel. The specialists would go to Israel for two or three years and work under direction of Israeli officials.



WOHL

The Sad Report

FAIVEL ZYGIELBAUM, famous South African theatrical producer and actor, came home with a doleful report on the state of the Yiddish theater in Europe five years after the end of the war. He visited Italy, France and Austria, where he met Yiddish writers with whom he discussed the matter. Summing it up for the benefit of the South African Zionist Record, Zyguelbaum said that where the Yiddish theater in Europe

Radio Roundup

The Post will present here weekly a summary of nationally-broadcast radio programs of interested Jewish listeners. No responsibility is assumed by The Post for last minute change by radio networks.

FRIDAY, SEPT. 15—Rabbi Eugene J. Cohen of Averne, N.Y., speaking on "On Being a Cog in the Machine," third in a series under auspices of the Synagogue Council of America, on the "Faith in Our Time" program, 10:15 a.m. EDT, Mutual.

SUNDAY, SEPT. 17—A special Rosh Hashonah program, concluding the summer series, "The Words We Live By," with Rabbi Bernard Segal and Cantor Robert Segal, as guests, on the "Eternal Light" program, 12:30 p.m. EDT, NBC.

SUNDAY, SEPT. 17—Dr. Louis I. Newman, noted Reform rabbinical leader, speaking on "Turning The Other Cheek," third in a series on the "Message of Israel" program, 10 a.m. EDT, ABC.

was not dead, it existed strictly on vulgarity. He said melodrama at its worst is being performed in Yiddish theaters in London and Paris and even there attendance is poor.

The Special Honor

Tribute was paid to the memory of HENRIETTA SZOLD with the naming of a new street in Baltimore in her honor last week. Located in a new suburban residential district, Szold Drive was officially dedicated by Mrs. Louis R. Levin, only surviving founder of Hadassah. The event was attended by a representative of the mayor of Baltimore and other municipal officials, as well as by local, regional and national officers of Hadassah.

MARK 90TH YEAR

NEW YORK —(WNS)— The ninetieth birthday of Abraham Cahan, editor-in-chief of the Jewish Daily FORWARD, was marked here this week with a special luncheon at the Commodore Hotel attended by more than 1,000 leading labor and community leaders.

Report From Hollywood

EVERYBODY'S MAKING MONEY FROM 'TZENA' EXCEPT COMPOSER

By SIMON WINCEMBERG

DON'T REMEMBER who it was once made the crack that so long as you let him write the nation's songs, he "cared not who wrote its laws." But, if I may qualify that quotation by accepting the laws of copyright, I can hardly think of anyone to whom it applies better than to the originator of what for the past two months has been one of the two or three leading song hits in the U. S.—"Tzena"—a Hebrew word which means, or used to mean, "go out."



Wincenberg

The original composer of two-thirds of "Tzena's" present melody, and author of its Hebrew lyrics, is an Israeli named Issachar Miron, who in 1941, when his name was yet Michrovsky and he was connected with a Palestinian law firm, composed it as a welcome home song for Palestine's soldiers.

The song ran its gamut of popularity in Palestine and Israel, quite expectedly failing to secure its author a carefree old age padded by royalties, and then, through paths too implausible to mention, but to be mentioned in a moment anyway, found its way to New York City, N. Y.

THE WAY THIS HAPPENED was that a young lady (name and other specifications not given) had had the song sung to her by an Israeli Army officer (circumstances not given), and had in turn sung it for the then music director of the Brooklyn Jewish Center. Enter Julius Grossman. The year, 1947.

Mr. Grossman was and is a composer, arranger and choral conductor, at present connected with the Jewish Education Committee of New York in the capacity of Assistant Music Director. "Realizing that the song had great potentialities as a popular melody," Grossman subsequently pointed out in a letter, "I composed an original third theme which gave the song an air of completeness." This was done, of course, with the permission of Miron, whose comment, as quoted figuratively or literally by the MORGEN-JOURNAL, was "Adaraba."

Possibly the first public performance of Julius Grossman's augmented choral arrangement of "Tzena" was held in February, 1947, at the Annual Banquet of the New York Council of Hapoel Hamizrachi, for whom Grossman was then serving in the capacity of choral director. "Tzena" was used as the finale of Moshe Kohn's cantata, "Singing Zion," which also received its unveiling on that occasion.

THE SONG HELD ITS POPULARITY in U. S. Jewish circles all through 1947 and 1948, partly due to the help of a film short made by Ben Grados, director of the International Motion Picture Production Service, and Baruch Diener, in co-operation with the Hebrew Arts Committee, for the purpose of teaching the song.

And then, "Tzena" suddenly stumbled into the big time, via Village, Tin Pan Alley, and the courts.

According to Mr. Grossman, this is what happened. A mixed quartette called "The Weavers" heard "Tzena," and decided to perform it in Hebrew in a Village night club in New York. Next thing that happened, a band-leader named Gordon Jenkins became impressed with its "gayety and rollicking rhythms." Assuming, don't ask me by what logic, that the song was in public domain, Jenkins hauled off and composed a set of English lyrics to it. The title "Tzena" was retained, but pressed into service as the name of a girl, sort of Sweetheart of the Army, whose shyness set fire to the military mind.

Jenkins got Cromwell Publishing Company to publish this "Tzena" as sheet music, and to make contracts with all recording companies. And a man named Spencer Ross received sole credit for "arrangement based on traditional melody."

WE NOW DISSOLVE to a montage of growing sales and growing royalties, intercut with close-ups of Mr. Grossman huddling with the legal profession, and exchanging aggrieved correspondence with Mr. Miron in Israel.

But, in addition, rather than take a chance on the judicial outcome of the case, Grossman wisely got Mitchell Parrish, the co-author of "Stardust" and many other well-known songs, to whip up a set of English lyrics, and had the works published by Mills Music Company, "one of the largest independent publishing houses in the world," giving due credit to Miron and Grossman for the melody, of course.

Mr. Parrish's authorized lyrics, it pains me to report, also lean heavily upon a remote young lady of unspecified nationality named "Tzena," of whom it is wondered whether she knows that she's the darling of the regiment, and who, with fine regard for the niceties of the military caste system, is enjoined to "smile a little for the Colonel," but to "throw some kisses for the rest."

A certain amount of reticence surrounds the precise sums of royalty money involved, but in view of the fact that "fifteen different recordings of the song have already been released, and it has already sold far over a million copies," it is not too difficult to picture the Government of Israel getting an unexpected windfall in taxes from Mr. Miron's richly deserved share of the haul.

WHAT THE TWO OPPOSING publishing companies are going to do to each other, is, at this writing, still undetermined. In the meantime, when you hear a recording of Vic Damone crooning about "tzaina," the way in Yiddish you say "teeth," remember it all started out as a gentle admonition to Israel's girls to be a little less bashful about welcoming their returning fighters.

Reds Take Over Major Jewish School

ROME —(WNS)—One of the leading Jewish educational institutions in Hungary, the "Tarbut" Hebrew school in Budapest, has been taken over by the Hungarian Government, it was reported here this week. The school's teachers, according to the report, have been replaced by Christian instructors and Hebrew has been eliminated from the school's curriculum. The dismissed Jewish teachers are to be given other positions.



the wearing of the green

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Women's Viewpoint

INFORMAL TRAINING IN FAMILY NOT ANSWER TO JEWISH WOMANHOOD

By HELEN COHEN

WE HAVE a letter from Ruth Paller of Indianapolis, long-time feature writer and special contributor to The POST, who writes:

"Your reaction to the announcement of a girls' class in cooking and holiday observance, sponsored by a synagogue, seems unduly pessimistic. You view it as another sign that the Jewish home is surrendering its function as an educational force. While I agree that our whole educational system, secular as well as religious, tends to substitute class and club teaching for home training, I think this special kind of class for teen-agers may help to restore part of the teaching function to the home.

"Let us look at a successful home by today's measurement. I mean one in which mother and father have retained their place as moulders of their children's characters and attitudes, although admittedly not of their formal knowledge and skills. From a modern Jewish point of view, it would be a home where from earliest childhood, the boys and girls are part of satisfying ceremonies. Sabbath kiddush is tied in with secure feeling of family solidarity and shared pleasure. Passover Seder is an expression of this family's determination to play its part in the Jewish fight for freedom and equality for all peoples. Chanukah candle-lighting dramatizes the feeling of constant rededication to the highest ideals of Judaism. In this kind of home, custom, talk, ceremony and traditional foods all play and educational role.

"However, when the time comes for young daughter to learn the techniques of Jewish cookery, how to roast the Sabbath chicken, bake the hamantaschen, mix the knoele, she is an adolescent. If you recall your early teens, you remember how critical you became of everything at home.

"Although you still felt strong ties to home, you no longer accepted family ways. Mother's judgment could not compare with that of the 'girls.' Remember, young daughter too joins the crowd and her criterion of behavior and values becomes that of 'The Gang.' Too often, she retains this attitude until after she has married and her own children come.

"It is during this period that a class such as Rabbi Jack Herman of Cleveland described can serve an effective purpose. If it has a leader who is attractive to young people, the girls will attend. It becomes the popular thing to do. Young daughter is impressed by demonstration for an outside expert, even though Mother may be equally skilled. The spice of class competition makes her try to excel.

"When she brings home her new skill and wishes to demonstrate her ability to prepare the Sabbath chicken, Mother can come back into the teaching role. If she can bring herself to provide the materials and refrain from giving unasked assistance, young daughter will serve the Sabbath meal prepared by herself with the pride of achievement. Now it is her Sabbath dinner. She is providing family pleasure.

"And that too is education."

RUTH PALLER HAS WELL PRESENTED the case for group education and for learning by sharing Jewish ceremonies in the home.

We could wish that the picture she painted was not overly optimistic.

Playing a passive role in home ceremonies, however, has its shortcomings. You could learn, by eating them frequently, to savor the taste of gefilte fish or knoele, but if you ate them till you were blue in the face, you would be no nearer to the ability to prepare these dishes.

Certainly I am not opposed to the teen-age cooking class which Cleveland's Community Temple sponsored this past year. I simply used it as evidence of the failure of the home. The class is an excellent project and should be the starting point for many other such groups. Class instruction in Jewish cookery is far better than no instruction at all.

But I believe it is a mistake to wait until adolescence to train children. Five or six is a much better age at which to begin.

WHICH BRINGS ME to another pet theory of mine.

America, in rebounding from the abuses of child labor in the sweat shops, has gone to another wrong extreme in its attitude to childhood. I'd wager that if you study the family life of any other people, you would find that their young are given responsibilities and duties at an early age.

Take the American Indians. Of course their children romped and played. But they also took an active part in the cultivation of the corn field and the building of wigwams. Early in life boys were taught to hunt and shoot and find their way through the forest. All of which was a preparation for their future role as adults.

I have long since learned that those duty-free hours of my childhood were too high a price to pay for the many wonderful traditional dishes I neglected to learn from my mother, or for the habits of working at housekeeping which I had to acquire as a grown person. Oh, I helped a little around the house, somewhat grudgingly, but I was very snobbish about the fact that my "education" was being imparted at school. I even had a course in cooking at junior high. The only recipe which I recall preparing during that time was stewed prunes.

ONE OF OUR NEIGHBORS might be a good object lesson. A house-keeper supreme she is, hard working and efficient.

One afternoon we got to talking about training children and she recalled that when she was a child the girls in her family divided up the jobs, and it was she who did the cleaning, while the others helped with cooking and other chores. She ended by saying that she doesn't mind housework now but that she hates to cook.

It may be that she was always so inclined. But it is also possible that we enjoy doing those things which we can do well and which we acquired the habit of doing at an early age.

YOUR NAME

Conducted By
N. Pearlroth

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

Skui Kronish

Harry Z. Sky, 3080 Broadway, New York, writes:

I would greatly appreciate your giving me some information on the origin of our family name.

My father comes from Krubspil, Kreitzburg, Latvia. His name was spelled Skui in Latvia. The Latvianized version of it was Skuja.

I was told that the name Skui might mean in Russian, root (the root of a tree).

SKUI (Skuja) is a Latvian word meaning "a fir tree." As a name it is a translation of the well known Jewish name "Tanenbaum." Although Tanenbaum is really a fir tree, its root is the Hebrew "erez" meaning a cedar. The Temple in Jerusalem was constructed out of the cedar-wood of Lebanon. The cedar is a tall and graceful tree often mentioned in the Bible. The family name was taken from a Bible passage but it suffered a mistranslation at the hands of Hebrew scholars who were no botanists.

Esther Goodman, 131 W. 14th St., New York, writes:

Z'ev Kronish claims that his family name is Hebraic in origin. He insists that it is derived from two Hebrew nouns: Karon (cart) and ish (man). I'm of the opinion that the name is Polish in origin with "Kron" referring to a coin and "ish" being a suffix. Who's right?

KRONISH originated in ancient Poland at a time, prior to the 14th century, when Eastern Jews frequently bore true Slavic names. The root of the name is the old Slavonian personal name Chronislaw (Glory of the Times). Like all personal names, Chronislaw later became a family name. In the process, as the name wandered west, the termination "law" was dropped, the initial "Ch" was changed to a k, and the name acquired its present spelling.

Have you tried this fascinating game yet? It's easy to find out what your name means. Just

What Foods These Morsels Be

★ ★ ★

ONE OF THE traditional recipes connected with Succoth is Holishkes (chopped meat wrapped in cabbage leaves). In Jewish Cookery, Leah Leonard tells us that this dish was called Galuptze in Russia, and that in Rumanian and other Balkan countries, it was called Sarmalie in Foie de Vitza, grape vine leaves being substituted for cabbage.

Other dishes connected with this holiday are Kreplach, for which recipe was carried here recently, and Strudel and Tzimmes. A typical menu would include: Chopped liver, chicken soup with noodles or wreplach, holishkes, salad, strudel and tea.

A recipe for holishkes and suggestions for strudel filling are given this week.

STUFFED CABBAGE LEAVES

Soak cabbage in hot water until the leaves separate and become soft enough to handle. Form a ground meat mixture into small balls, wrap each ball in cabbage leaf, and fasten with a toothpick or tie around with thread. If desired, the cabbage leaves may be browned in hot fat after they have been stuffed. The liquid in which they are cooked may be either water or stewed tomatoes or tomato juice.

Usually, cooked rice is used instead of bread crumbs in preparing mixtures for stuffed cabbage leaves; and the recipe which follows specifies cooked rice. However, the rice may be substituted by an equal quantity of bread crumbs, if desired.

1 pound ground meat	1 onion, chopped fine
1 teaspoon salt	1 or 2 eggs, slightly beaten
½ teaspoon pepper	cabbage leaves
1 cup cooked rice	2 tablespoons fat
½ cup bread crumbs	½ cup hot water

Mix meat, salt, pepper, rice, bread crumbs, onion and eggs. Form mixture into small balls, and wrap in cabbage leaves. Heat fat in pot, brown stuffed cabbage leaves in hot fat, add water, cover pot, and let simmer over fire about two hours. Turn occasionally, and add more hot water if necessary. Or, after browning, remove stuffed cabbage leaves to baking pan, pour 2 cups stewed tomatoes over them, cover pan and let cook in oven at 300 degrees for two hours.

ALMOND (MANDEL) STRUDEL

½ cup sugar	yolks of 4 eggs
1 tablespoon lemon juice	½ pound almonds, blanched and ground
grated rind of 1 lemon	
½ teaspoon cinnamon	

Beat eggs with sugar and cinnamon until light and thick. Add grated lemon rind, lemon juice and almonds, and mix. Prepare strudel.

APPLE STRUDEL

7 cups apples, chopped fine	1 cup sugar
½ cup currants	1 teaspoon cinnamon
1 cup seedless raisins, cut	½ cup ground nuts

Mix ingredients, and prepare strudel.

drop a note to Mr. Pearlroth care of The Post and the reply will appear in this column. Be sure to include something of your family history in your query.

Urge Peron To Ban Mounting Hate Sheets

BUENOS AIRES — (WNS) — Argentine President Juan Peron was urged here this week to take action against anti-Semitic publications in this country which foster hatred against the Jews. In a memorandum submitted to him by DAIA, central representative of Argentine Jewry, Peron was cautioned that the situation would become dangerous if measures were not taken soon. The Yiddische Zeitung, leading Jewish daily here, joined in the plea in an editorial which declared that the Jewish people expect action by the government which "has proven its desire to maintain harmony among all sections of the population."

Phoenix Rabbi Suffers Sereve Heart Attack

TUCSON, Arizona — Rabbi A. L. Krohn, spiritual leader of the Phoenix Temple, suffered a heart attack recently and has been in the hospital since.

The Arizona POST reported that it was doubtful that the rabbi would be able to conduct High Holy Day services. He has been rabbi 11 years.

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Does Ben-Gurion's Statement Mean Anything?

THE crux of the recent statement of Premier David Ben-Gurion to Jacob Blaustein of the American Jewish Committee was the paragraph which carefully tiptoed around the explosive issue of chalutzim from the United States.

In the U. S. Jewish group, there has been an undercover conflict of the question of "stimulating" chalutzim from the U. S. The American Jewish Committee—while not opposed to voluntary immigration from the U. S. to Israel—has of course been strongly opposed to any kind of movement designed to aggressively enlist U. S. chalutzim for Israel.

The same struggle has been going on within Hadassah, although this organization's strong discipline has prevented the controversy from reaching the public. As it stands today, Hadassah agrees with the American Jewish Committee on this point.

Mr. Ben-Gurion's statement was equivocal in this connection. On the surface it seems to say that it opposes any stimulation of immigration from the U. S. In actuality, however, it states the question from the positive view. That it welcomes and needs American chalutzim and that "the decision rests with the free discretion of each American Jew himself; it is a matter of his own volition."

On analysis it will be seen that this is a clever circumlocution and may not specifically rule out a chalutzim drive in the United States based on the need for American know-how and for American Jewish youngsters brought up in a democratic environment.

Obviously Israel could not command U. S.

Jewish youth to immigrate there. The decision does rest with each American Jew and is a matter of his own volition.

The question is whether the Ben-Gurion statement rules out a campaign of education among Jewish youth designed to show them that they may serve America and the Jewish people at one and the same time by taking their skills and their democratic ideals to Israel, a democratic oasis in the Near East which so badly needs their help.

In actuality then the statement has solved very little.

What is "stimulation" and what will pass as factual presentation leading to "voluntary" aliyah?

Does Mr. Ben-Gurion's statement mean that the chalutzim training centers in America will now be disbanded, or will they be continued and even expanded to prepare those who "voluntarily" want to help Israel and world democracy?

The non-Jewish community most certainly will not understand this drawing of fine lines of distinction. Our aid to Israel during the War of Independence won the admiration of our neighbors. Now our neighbors will be confused again.

For the U. S. to export democracy so that it will thrive all over the world has always been a primary aim of this country. This can be done by radio, by the printed word, and by word of mouth. But the really effective way to help Israel learn democratic ways is to send democratic-bred young people to struggle alongside her.

Real Reason for Conflict in Jewish Education

THE controversy between the Chicago Jewish Board of Education and the local Federation, although peculiar to the local situation, arises not from a misunderstanding or from the failure of the Chicago drive to reach its quota, as might be assumed, but from a more important basic decision which remains to be articulated in the American Jewish community.

The fundamental concept which must first win over the Jewish community is that Jewish education should be free and available to every Jewish child precisely as is public school education in the general community.

Once this understanding prevails, the situation moves from the realm of controversy and while there will be required finding ways and means to raise the necessary funds, the principal bitterness will have evaporated and the matter can be handled on a basis more satisfactory to all.

Unfortunately, there are still many people who live in those dream world days when everyone thought that Judaism and the Jewish group could survive only if we copied our non-Jewish neighbors as much as possible, differing

from them only in the lip service (not the actual practice of it) we gave to our Judaism.

This attitude still persists because most of us wish it were so. We refuse to work for and in our religion; we think we can be good without being Jewish, and we end up hating the fact that we are different. This is both a product and a cause of our ignorance of any of the positive values Judaism can give to us and of the great contribution of Judaism to the world.

Out of this now proven false hope has come the opposition to Jewish education—regardless of what idealistic grounds the opponents place their case.

Certain communities in the U. S., in making their pre-campaign budgeting agreements with the United Jewish Appeal, set up an amount which they considered essential for local needs. Over and above that amount, they were willing to bargain with the UJA on a percentage basis.

The U. S. Jewish community must place Jewish education in this category marked "essential." Economizing may often be necessary, but to economize at the expense of Jewish education is the most short-sighted policy possible.

May Be The Answer

RABBI Harry Kellman's annual invitation to non-members of his synagogue in Camden, N. J., to attend High Holy Day services free, now in its third year, may be the answer—at least partly—to the problem of the mushroom synagogue and the unaffiliated U. S. Jew.

In his Conservative Beth El Congregation, the response has been so heavy to these free services that the congregation has been forced to build more adequate facilities to handle the rush.

This is Judaism at its best. It takes the dollar sign off synagogue membership and it should lead eventually to winning back those Jews who want to pray at the Holy Day season but who do not want to pay at all or pay as little as possible for the privilege.

Of course, such Jews are in the wrong. Of

course it is inequitable to ask regular members to pay for privileges that go free to the "hitch-hikers" in synagogue life.

Yet the other alternative—to alienate the "hitch-hikers" altogether—is much worse.

What Rabbi Kellman and his congregation are doing should be watched closely. It may provide the answer. It is a step forward toward the organic community wherein all the services of the Jewish group would be open to all Jews regardless of so-called membership, dues-paying or otherwise.

Some people will always take advantage of the generosity of others, and will never learn to assume their share of group obligations. Against these are those who actually cannot afford to pay, and those who must be won back by kindness, by education, by a demonstration of the finer side of Jewish life.

Current Comment

One of the sad facts of American Jewish life is the deep ignorance of the profound spiritual and cultural life of the East European Jewry from which a majority of present-day Americans are descendants, says Rabbi Morris Adler in the Recorder of Detroit's Shaarey Zedek Synagogue—It is a saddening fact that American Jews, one or two generations removed, have so little knowledge of the significant and creative background from which their East European forebears derived. The quality and nature of the spiritual and cultural life which our immediate forebears led in Lithuania, Poland and Russia are almost a complete mystery to many of their descendants. We tend to think of their generation, when we do, in terms of stereotypes and see them as part of a community of bearded, pious men and devout be-shateled women, and we know nothing else

about them. The fact is that they were citizens of a highly-cultured and sensitive Jewish settlement. Culture is not to be identified either with university diplomas and degrees or with outer urbanity and form. In terms of character, idealism, reverence for learning, intellectual standards and universal literacy, our forebears constituted a very civilized community. Spiritual activity and social idealism of the most sensitive and advanced kind were practiced. American Jews will do well, therefore, to read Abraham Joshua Heschel's beautiful hymn to our East-European parents called "The Earth is the Lord's." These were not uncouth and ill-mannered immigrants who came to America, but bearers of a tradition and inheritors of a passion for knowledge, for truth and justice, which we would do well to preserve.

THE EDITORS CHAIR

PRIME MINISTER David Ben-Gurion has been getting some very bad advice on the composition, tenor, Zionist feelings and general direction of the American Jewish community. Mr. Ben-Gurion is under a terrific strain, and the combination of the two factors seems to have led him to false judgements and the concomitants of bad decisions.

It must be obvious that Mr. Ben-Gurion feels that the American Jewish Committee sets the keynote for the American Jewish community.

In addition, Mr. Ben-Gurion feels that the American Jewish Committee can—if it wants to—either supply him with the funds needed to extricate Israel from its present terrifying financial situation, or can lead others in a drive to supply those funds.

Both of these deductions are inaccurate.

The American Jewish Committee is a solid American Jewish organization, but its effect on the American Jewish community—either in the thinking, decisions or activities of that community—is, if anything, not too important.

As for the fund-raising ability of the Committee, that of course would be a moot question. Certainly its members command the resources but, in the estimation of The POST, the Committee is not set up to do a fund-raising job. On top of that, its membership for the most part is made up of old-line givers who by this time are either tired or no longer in control of income-producing wealth.

The POST hopes it is wrong in this analysis. Recent POST editorials prodding the Committee to produce might have been written from a tongue-in-check attitude.

If these things are true, and there is enough margin against error in the minimum assertions made above, then Mr. Ben-Gurion is putting his money on the wrong horse. And if this is true, why is it so?

Actually it started with the unexpected demands of Rabbi Abba Hillel Silver and Dr. Emanuel Neumann for complete separation of the Government of Israel and the Zionist parties of the world Mr. Ben-Gurion failed to understand the motivations behind this startling demand from the Silver-Neumann machine. These two wanted complete separation so that they—as the only remaining Diaspora Jewish leaders—could control the World Zionist Organization. Since they could not publicly admit this, they placed their demand for complete separation on the basis that the U. S. Government and the tenets of American democracy demanded it.

Then came the late Daniel Frisch's retraction to the American Jewish Committee, which must have had its effect on Mr. Ben-Gurion.

This came on top of the two-year walkout by Rabbi Silver on fund-raising for Israel following his defeat in the United Palestine Appeal controversy. Then came the failure of the 1949 and 1950 United Jewish Appeal drives, together with the current financial crisis of the new-born state.

So it is understandable that Mr. Ben-Gurion would turn to Jacob Baustein and the American Jewish Committee. But that does not make up for the egregious error in judgement, and the consequences these mistakes will have on every Zionist endeavor in the U. S.

Even with a stronger man than Benjamin Browdy at the head of the Zionist Organization of America, it is possible that the

errors of Mr. Ben-Gurion might not mean so much. But then too a strong man might resent Mr. Ben-Gurion's wrong decisions so much that, like Rabbi Silver, he would be alienated.

Mr. Browdy has pledged the ZOA to sell one hundred million dollars in bonds. The POST only hopes Mr. Browdy can produce. But I'll wager that for each dollar in bonds sold directly by the AJCommittee, the ZOA sells three.

The actual fund-raising in the American Jewish community is done by the Council of Jewish Federations and Welfare Funds. The CJFWF, fortunately or unfortunately—depending on your position in the American Jewish community—is a service organization. In recent years, because of a vacuum left by the demise of the American Jewish Conference, the CJFWF has become a policy-making and functional organization. But that is neither here nor there. The CJFWF is the fund-raising body in the American Jewish community. If a billion dollars in bonds are sold in the U. S., it will be sold through the machinery set up and maintained through this organization.

Up until this point, the CJFWF has been maneuvered around by the United Jewish Appeal, although more and more unwillingly. CJFWF president Stanley Myers, and a vice president, Julian Freeman, took part in the recent deliberations in Jerusalem on the bond drive.

Just what effect this visit to Israel will have on these two important personages in the CJFWF remains to be seen. Although both are long standing members of the ZOA, it is possible that their visit gave them an enthusiasm and a first hand acquaintance with Israel and its problems to a degree which may have an effect on the attitude toward Israel of the CJFWF, which has heretofore been pro-Zionist, but never enthusiastically so.

All these mistakes on the part of Ben-Gurion might have been avoided had he had better advice and—despite his oft-claimed close knowledge of the American Jewish community—a better understanding of the way that community is set up today. He can't get it from his ambassadors and consuls, and he obviously isn't getting it from Israel's press officers in the U. S.

Mr. Ben-Gurion probably doesn't realize that he is being betrayed by faulty information. This is not just another minor matter beneath the Prime Minister's concern.

Mr. Ben-Gurion is in a hell of a mess as far as the American Jewish community is concerned. He's muddling through as the British are wont to do; but he'd better begin to straighten himself

(Continued on next page)

The National Jewish Post

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City Editor

Friday, September 8, 1950

Calendar

Rosh Hashonah	Sept. 11
Yom Kippur	Sept. 21
Succos	Sept. 26
Shemini Atzereth	Oct. 1
Simchat Torah	Oct. 4
Chanukah	Dec. 1
Purim	March 8
Passover	April 11

Letters should be brief and to the point, and written on one side of the page only.

Freedom of The Press

Unsigned letters will not be printed. Address The Jewish Post, Box 1633, Indianapolis, Ind.

Maxwell Street In Paris Has Lighter Moments, Says Reader

Editor, National Jewish Post:

The lighter side of Jewish life in Paris may be seen any Sunday morning at the Flea Market. (The Marche aux Pucés.) This place used to be a marvelous ragpickers' fair just outside the Porte de Clignancourt, where the junk dealers and all the strange scavenger creatures of Paris used to gather to sell their week's treasure trove from ash cans and alleys. Now it has become "more modern," in that you find in the endless stalls anything from a dirty old bottle and copper jug to Marie Antoinette's third piano.

A goodly number of our people preside over such stalls. Many are refugees trying to refrain from taking help from the "JOINT." Walking for hours on end among and in the stalls, you will get a quaint view of civilization seen through the other end of the telescope. Looking for treasures is as exciting as digging in the mounds of Egypt.

One of the refugees who knows me by now, pulled me aside last Sunday morning and said: "Remember that old mannikin dress form I had? Ten years old it was, with a wasp waist, and the sawdust stuffing was half leaked out. I sold it to a lady who wanted it because she remembered the day her waist was like that."

Mrs. Weissmann from Germany, loves to sell croco-

dile's teeth. "I have seen them bring luck at games," she will say, "I sell them for only 100 francs. They bring health too; you may laugh, but I know. Look at me now. Never sick a day in my life. I'm fifty-five and still have as much hair as when I was a girl. (I'd bet my last franc she was over 70 and wore a wig.) If she could not persuade you to buy the crocodile teeth with all its magic powers, then she showed you three ratty looking "furs" over which hung a sign: "Americane skink." Skunk furs must not age gracefully.

The best sale was made last Sunday by Mr. and Mrs. Varitsky, recently from Poland. They sell household furniture, and they do fairly well; they've even acquired a pidgin French. Two customers looking long at a sad old iron bed that had known the sorrows of life. The customers were a round-headed little lodging-house keeper, with a dyed black beard that looked as though it were pasted on, and his "superior officer," a great beetling craig of a Frenchwoman who frowned her way through the world. The beetling crag pointed out every defect from spring to casters, while her husband with the round head wagged support.

"One thousand francs (\$3.00) would be robbery for such a wreck."

"Wreck!" bellowed Mrs. Varitsky, "do you know you are on the Rue-de-la-Paix? The very best piece

of furniture for the money in the whole market. Does Madame think I will give it away?"

Soon, as the fight waxed hotter, the contestants dropped "monsieur" and "madame," and the women roared other names into each other's faces. The round head feebly plucked his wife's sleeve in an effort to preserve the decencies and was soundly slapped for interfering. Then, in the nick of time, came Mr. Varitsky to pour oil on the waters. He put his visored cap at an angle and spat through his broken teeth. "Monsieur" and "Madame" were resumed as titles of address, and the bargaining went on.

Mr. Varitsky to convince madame of the quality of the bed suggested that she try it, and so the beetling crag rolled her great frame on the shrieking springs. She bounced up and down, she liked it, and so the bargain was struck.

The bed was taken apart and lugged off by the customers, while Mrs. Varitsky, with arms akimbo on her hips, looked after them until they were lost to sight, after which she gave vent to untranslatable Yiddish content.

I left as she was about to sell a table to a new customer.

IDA NASATIR

11 Rue Scribe
Paris, France

CHARGES DELIBERATE PROVOCATION OF NETURA KARTA IN JERUSALEM

Editor, National Jewish Post:

By one of those coincidences which make life so difficult for the innocent, my letter to you about not always blaming the religious Jews for religious quarrels in Israel, appeared in the same issue as the story on the latest Netura Karta rock-and-auto fight in Jerusalem. My lords, I am not now and never have been a member of the Netura Karta; my only close contact with them was that time last Simchas Torah when I was kicked out of their shetiebel in Mea Shearim for wearing a straw hat and other ungodly adornments. That same night someone else (how dressed, I cannot say) heaved a flint through their window from the outside, wounding one of the assembled and hot-tempered "guardians of the city." So you see, in all fairness I must say that these "zealots" do not always throw the first stone.

It is certainly very boorish to throw stones at the cars of the foreign diplomatic staffs who find it so essential to pass through Mea Shearim of a Sabbath. A much more effective method of protest would be to lie down in the street, as the Jews did when they came to protest to Pontius Pilate the presence in Jerusalem, the holy of the graven-imagined Imperial eagles. Nor can I shed hot tears when I read about the "military convoys" which run into opposition in that same street. I have traveled in these "convoys," brethren, and it is without hesitation that I make this statement: Ninety per cent of all military vehicles abroad on Sabbath are not engaged in bona-fide military duties. Ninety per cent

of those so engaged could just as well do their tasks before or after Shabbat. And 100 per cent of the vehicles engaged in emergency transit can easily find their way through Jerusalem by other roads. Military traffic through Mea Shearim on Shabbat is a deliberate affront and a provocation, there is no kinder name for it. Well, those Netura Karta are tough babies. Someone, so to speak, spits in their beards; they don't go to the polls about it. They start swinging.

As for the offense to the embassy cars of all those foreign states which afforded such great aid and protection to Jerusalem when she was besieged—I would like to quote at length from a book listed as required reading by President Weizmann and Premier David Ben-Gurion.

"And it came to pass that, when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the doors should be shut, and commanded that they should not be opened till after the Sabbath; and some of my servants set I over the gates that there should no burden be brought in on the Sabbath day. So the merchants and sellers of all kinds of ware lodged without Jerusalem once or twice. Then I forewarned them, and said unto them: 'Why lodge ye about the wall? If ye do so again, I will lay hands upon you.' From that time forth, came they no more on the Sabbath. . . . Remember unto me, O my G'd, this also, and spare me according to the greatness of Thy mercy."

A. A. DAVIDSON
Yonkers, N. Y.

The Editor's Chair

(Continued from Preceding Page)

out and do it quickly, lest he find himself and Israel in a jam with the U.S. Jewish community.

What he needs and needs badly is an advisor, a confidential one of course, on the U. S. Jewish community. Talking to a visitor from the United States for a couple of days won't give him the necessary knowledge. It's a full time job and requires an expert. Just as President Truman is briefed daily on developments in the Korean war, so Mr. Ben-Gurion should have a daily conference with this advisor, who would keep him informed of developments in this largest and most affluent Jewish community in the world.

The quicker this is done, the less additional damage to Israel's relationship to the U.S. Jewish community, and to the fundamental aims of Zionism generally.

Reader Approves Kaye-Benny Stories

Editor, National Jewish Post:

I should think that Mr. Will Hertz (Freedom of the Press column) is rather naive when he states that "public interest and legitimate news are not synonymous." As a newspaper man, he surely must realize that newspapers are more a commercial proposition than an endowed medium of art. In order to survive, a periodical MUST have a reasonable amount of advertisers. To have advertisers it must have quantity circulation. Circulation is readers. Readers are customers. Customers buy what they need or want, not necessarily what is good for them. As a reader I WANT to know the personal JEWISH life of prominent people of Jewish birth, such as Jack Benny and Danny Kaye. Revealing their personal lives is part of the penalty such people pay for being public figures. For my part the POST's policy of publishing such interviews IS in good taste and I should like to see it continued.

MATTHEW GARFINKLE
Orlando, Fla.

Ed. Note: The policy WILL be continued but in terms of a publication policy somewhat less commercial than Reader Garfinkle submits as a justification for such interviews. B.G.

SETTING FORTH REASONS, CONDITIONS FOR BID TO CONVERT NON-JEWS

Editor, National Jewish Post:

"Does not the history of Judaism discourage us from practicing proselytism among the Goyim?" asks Rabbi J. H. Paymer in the July 14th edition of your paper. Two scholars, who happen to be Reform rabbis, after painstaking investigation, of the talmudic period, have come to a rather contrary conclusion. Rabbi Bernard J. Bamberger in his PROSELYTISM IN THE TALMUDIC PERIOD (Hebrew Union College Press, Cincinnati, 1939) says on page 274: "The Pharisees and the Rabbis were eager for converts, highly successful in winning them, and friendly in their treatment of them." Rabbi William G. Braude in his JEWISH PROSELYTISM IN THE FIRST FIVE CENTURIES OF THE COMMON ERA, THE AGE OF THE TANNAIM AND AMORAIM (Brown University, Providence, R. I. 1940) gives us his general conclusion in footnote 15 on page 6: "... by my good friend, Dr. Bernard J. Bamberger of Albany, New York, is an excellent presentation of the Halakah and the Haggadah. . . . I am glad to say that we agree in our conclusions that both the Tannaim and the Amoraim wanted proselytes and did all they could to win them."

The CCAR certainly did not violate Jewish tradition by voting to examine the problem of "extending the influence of Judaism to Jews and others." However, we should not permit ourselves to be shackled by historical precedents in considering this highly important question. Permit me to enumerate a number of reasons why under our present conditions it would be desirable to share our faith with all who are attracted by it:

Judaism is a universalistic religion. Its truths and insights have potential value for all people regardless of accident of birth. The attitude of Jews toward converts as it has emerged in post-Talmudic times due to antagonistic church regulations is out of consonance with the universalistic streak in our tradition.

There are countless Gentiles who no longer consider themselves part of the Christian fellowship, to whom historical Christianity is meaningless, and who for some reason have not

been attracted to the liberal movements that have come out of historical Christianity.

Many Jews who at this time show no interest in Jewish religious values, due to their peculiar psychological position, would change their luke-warm or antagonistic attitude if they saw goodly numbers of intelligent and well respected Gentiles joining our fold.

The Jewish position in a non-Jewish world could be immeasurably strengthened by an appreciable increase in our numbers.

I suggest that a worthwhile and successful Jewish missionary movement would have to be free from bigotry, would have to lean completely on the strength of Judaism rather than on the weaknesses of other faiths. It should be directed toward people without religious affiliation rather than toward those who find satisfaction and peace of mind in the fellowships to which they now belong.

RABBI LEO LICHTENBERG
Charlottesville, Va.

Neumann, Adler Speak At Chicago ZOA Meet

National Jewish Post

CHICAGO — A talk by Dr. Emanuel Neumann and a symposium on "The Jewish Community of America" will share the spotlight at the 53rd annual conference of the Zionist Organization of Chicago on Oct. 1.

Dr. Neumann, a former president of the Zionist Organization of America, will speak at the final session Sunday evening. Rabbi Morris Adler of Detroit will be one of the participants in the symposium.

Wanted

Caterer wanted for new 400-person Kosher dining room in large midwest Jewish center 3 hours from Chicago, in community of 3,000 Jews. Wonderful opportunity for good man. Conditions subject to mutual agreement. Write Dept. CJC National Jewish Post.

Rabbi Wanted

Assistant rabbi and educational director wanted for large Conservative Congregation in Southwest. Must be young, some teaching experience, preferably with some knowledge of school administration. Write Dept. BYC, National Jewish Post, Box 1633, Indianapolis, 6, Ind.

M.D. APPLAUDS DISCUSSION OF NATURAL FUNCTIONS AND JEWISH LAW

Editor, National Jewish Post:

I want to express my appreciation for Rabbi Grossfield's remarks on some of the biological and sexual aspects of the law segregating women in the synagogues (NJP, Sept. 1).

While realizing that this was not the letter's intent, I feel that such commentary from a clergyman will greatly support the efforts of physicians to promote an understanding and common sense attitude, on the part of the

community toward these natural functions.

In addition, Rabbi Grossfield's letter should help to increase tolerance in readers towards psychiatrists and sociologists who have attempted psychological interpretation of some aspects of ritual, not for the purpose of ridicule, but to increase modern understanding of ancient custom.

PATRICK ISRAEL, M.D.
Indianapolis.

Brandeis Gridders Look Good In First Practice Session

By HARRY CUSHING

National Jewish Post Correspondent
WALTHAM, Mass. —(NJP)—
A Negro halfback from Duquesne is a member of the 28-man squad of the first Brandeis University football team which started practice here Friday morning for the initial schedule of the nation's first Jewish-sponsored university.

The seven-game schedule will open on Sept. 30 at Castine, Maine, when the Brandeis team clashes with the Maine Maritime Academy.

Dick Jones, eighteen years old, who played for Duquesne high school, is the Negro member of the squad. The Brandeis roster reads like that of Notre Dame or similar big college football teams in that it has a mixture of names typical of the Ameri-

can melting pot. The squad also includes two brothers, Morton and Sidney Goldfader who hail from Worcester, Mass., where they were stars on the Classical high school football team.

MEET THE TEAM

Morton Goldfader, who is 21 years old and who is six feet four inches tall, weighing 225 pounds, is an army veteran who has enrolled at Brandeis after being away from schooling for a few years to serve in the armed forces. Mort is listed as a tackle for Brandeis. His younger brother, Sidney, is eighteen years old, six feet two inches tall and weighs 200 pounds, will play as a full back. Names like Canavan, Doherty, Domozych, Passalacqua, Zardis are typical of the Brandeis squad with the expected sprink-

ling of names like Berlin, Hamburger, Mintz, Rubenstein, Segal and Tanenbaum.

With the opening of daily practice sessions, announcement was made by Benny Friedman, director of athletics at Brandeis and head coach of its football squad, that George Kenneally, former Revere, Mass., high school coach, is serving as line coach.

Because of the high scholastic demands being made by Brandeis officials on its athletic teams, Friedman admits he has a numerically small group to work with. However, he insists that it is an exceptionally talented group. The figures show that a dozen former captains of high schools and prep schools, and 14 players who received all-scholastic football honors in

their home areas are among members of the squad.

BIG LINE

Friedman pointed out that he has the problem of balancing his squad between line and backfield strength. The forward wall is impressive in size and weight and outstrips the backfield considerably.

He said that the rugged freshmen schedule undertaken by his squad in its formative season will allow little or no intra-squad scrimmaging after the initial encounter, hence the early start and the special emphasis being placed on twin drills over a period of three weeks.

According to plans of Brandeis officials, the squad will be flown to distant away from home games so as not to waste time in travel and miss classes. Brandeis is insistent that scholarship must take precedence over all extra-curricula activities.

The initial practice session on Friday was not the usual fall turn-out of football prospects. Actually the event was the birth of a new dynasty in college football.

One of our newspaper fraternity asked Benny Friedman: "First day troubles?"

"First day troubles?" Friedman returned the query. "We've got first year troubles here!"

But it was evident that these troubles didn't bother Benny too much. It could be noted, for anyone who had an eagle eye for football players that among the misfits, untrained and untutored in the gridiron art, there are plenty of well-coordinated football players at Brandeis.

The World Of Books

NEW BERNARD BARUCH BIOGRAPHY IS NOT VERY BIOGRAPHICAL

By WARD MOORE

THE story of how Bernard Baruch stayed away from the office at his mother's behest on Yom Kippur, thereby presumably sacrificing a fortune, only to find himself rewarded hugely is now standard equipment for after dinner speakers. (Presumably if Mr. Baruch had abstained from business on both days of Rosh Hashonah there would have been no stopping him at all). At any rate, W. L. White has dutifully included the anecdote in his "Bernard Baruch; Portrait of a Citizen" (Harcourt, Brace, New York, 157 pages, \$2) which is, in effect, an extended banquet toast, full of eulogy and good-fellowship, with

never the hint of blemish—what is called, in fact, an uncritical biography.

AS A JOURNALIST, Mr. White is well known as the exploiter of the romantic, even of the sentimental; his strong point is the human interest story. The emphasis of this slight volume is indicated by the sub-title; it is the portrait of a devoted, altruistic, self-abnegating American that Mr. White has dashed off, heavily with references to Mr. Baruch's American maternal ancestors, his father's service to the late Confederacy, and his own evident eulogy and good-fellowship, with

san, feel thoroughly at home; he rolls the phrases on his tongue with relish) and other elements of the Alger-Cable-Thomas Nelson Page pattern. There is even a hint of the Reverend Thomas Dixon in young Bernard's discovery of his father's Ku Klux Klan nightgown.

I have before me a quotation from the works of Gerald L. K. Smith, a student of Jewish life in the United States. "Bernard Baruch," says Rev. Smith with characteristic moderation, "the enigmatic Jew who has been a secret and Rasputin-like power in the affairs of our government for 40 years is the mysterious power behind the atom bomb throne." Mr. Smith does not approve of Mr. Baruch; Mr. White enthusiastically does. This is not the point. Mr. Smith's Baruch is a malevolent devil; Mr. White's, a benevolent angel. Both are obvious fantasies.

"STAR OF GLASS," by Ann Birstein (Dodd, Mead, New York, 273 pages, \$2.75) is one of those first novels presenting a problem to the conscientious critic, simply because it is a first novel. If this were clearly not apprentice work on Miss Birstein's part, it would be easy enough to dismiss her book as an undertaking beyond her adequacy.

Such brutal treatment would be obviously unfair to the author whose serious approach and earnest writing deserve respectful appraisal. Contrasting Miss Birstein with some of the inept writers whose pictures of Jewish life in the United States merit only a contemptuous brushoff, it is instantly apparent that "Star of Glass" belongs in a different category. Within that category it is not first rate work, but it is not impossible that the author may have the potentiality of first rate writing.

"Star of Glass" is the story of a year in the life of a synagogue. The protagonist, Fay Rosen, is hired as secretary to Rabbi Jacob Wax; in the year between Yom Kippur and Kol Nidre night she becomes ever more emotionally involved with the shule.

Miss Birstein's story is that of a group of almost painfully vulgar people: the vain, ambitious rabbi; his weak, brittle, handsome brother, smothered with fraternal love which is merely an outlet for the rabbi's ego; the loud, silly cantor; the pompous parnas; the childish heroine, her brash, loud mother avidly seeking a son-in-law; her sapless father. For contrast, the author gives us a pious

On the Other Hand

DISTORTION OF VALUES SEEN IN HISTORY OF JEWISH CONCEPTS

By SIDNEY WALLACH

CONSULTANT TO THE AMERICAN COUNCIL FOR JUDAISM
AS one who has earned his living for many years in the field of public relations, I find myself fascinated by observing the changing emotional values of words. There are, of course, those who continue to regard words as unimportant, as if they were unrelated to the realities words are intended to express. These however, should by all logic, have decreased markedly in numbers in the past few weeks. For them the current United Nations sessions should have been eye-openers, since the month's debate have been as to the wording of an item of the UN agenda.

Propaganda has become an obnoxious word. Thus I, and the party I espouse, and the leader I follow, are busy on "educating the public." It's only my opponent, the party I oppose, or the leader to whom I am averse who goes in for "propagandizing the public."

Among Jews there have been even stranger developments in the reactions to words.

Take philanthropy for example. Giant though it has become, all pervasive as it is among Jews, it has somehow suffered a decline from its high estate of the past. Was a time when the word "philanthropy" meant pretty much the noblest, most ideal concept—love of fellow men, concern for your brother's fate, selflessness. Now that is a theory of the past. It is "only philanthropy" that is referred to, and in the contemporary attitude it must make way for what are described as bigger and better goals—politics, for example.

Thus the Zionist ideologist scorns Jewish or even Zionist philanthropy as a subordinate quality. Thus an out and out relief agency is referred to as "just a philanthropy" in contrast to the presumably more admirable political activity.

I WONDER if this does not reveal, as much as anything can, the sorry change in the ideological level of Jewish life.

Or take the word and concept of "religion." What scorn is poured out upon those who affirm themselves as "of the Jewish faith"—as, let us say, "Americans of Jewish faith." To give that self-description is to invite prompt condemnation. As if religion and faith were trivial aspects of human expression and world history.

Actual experience seems to count for nothing in the new designation of the concept of religion, or, among Jews, of the Jewish faith. The inexhaustible riches of Torah and Prophecy, of Talmud and exegesis seem to evaporate into nothingness. The rich present day values of religious truths are cast in the shade. The great human services of the Quakers become, by the revaluation, as of nothing. The mystic depths of Catholicism, the ecstatic pan-

old couple, but they are stock characters; Miss Birstein has put heart into them, but not life.

THE AUTHOR'S symbolism—for which she has a fondness—is not too well integrated into her story; it tends to become obtrusive. It is unfortunate also that she has chosen a theme, so full of possibilities, to which she has been unable to do justice. Yet when all the objections are entered against this book, the final verdict must be, not in favor of "Star of Glass," but for Miss Birstein—if her next novel is as superior to her first as her first is to those silly and trivial productions which have so often been touted as pictures of American Jewish life.

Ed. Note: An analysis of the arguments of this week's Wallach column will be presented soon.

Egypt Holds Suez Ban On Oil To Israel

CAIRO—Egypt will continue to halt oil tankers bound for Israel from passing through the Suez canal, it was announced this week.

Foreign Minister Mohamed Saleh el Din Pasha made the announcement. He said Egypt had prepared replies to protests from the United States, England and Norway.

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The Sports Whirl

News Report: Flam And Savitt Are Jewish; Victor Seixas Isn't

By HAROLD U. RIBALOW

WHEN 21-YEAR-OLD Herbie Flam reached the finals in the U. S. tennis nationals, is marked the emergence of the first Jewish net star in history to go so far in American tennis. Never before in American history has a Jewish player reached the finals; never has a Jewish player yet made the Davis Cup squad. Now, the accomplishments of Flam and of Richard Savitt, who was eliminated in the semifinals, mean that it is entirely likely that two Jewish tennis aces will be on the Cup team. In another column I hope to discuss the highlights in the career of Flam and of Savitt, but at this time I think there is some interest in the news that both Flam and Savitt are Jews.

It was no easy matter to ascertain this fact. The POST, during the past few weeks, has been running brief stories on Savitt's progress, which has been phenomenally rapid. This was the only indication sports fans had that Savitt was a Jewish tennis player. As for Herbie Flam, no one ever asked Flam and as Flam hadn't reached the top tennis rungs, no one's curiosity was particularly great. But when I was asked by a number of readers to check on Savitt and on Vic Seixas, I thought I'd also find out about Flam. In any case, Ben Gallob, managing

editor of the POST, was interested.

THE VERY FACT THAT THERE were a handful of newcomers to big-time tennis who might be Jews was in itself noteworthy, for the bias of the private clubs did little to encourage Jews to play regularly at the game. In the past Izzy Bellis, Seymour Greenberg and Sidney Schwartz and Henry Prusoff had made an impact, with Julie Seligson another ancient headliner. But no Jew had really gone very far. Now, the advent of Dr. Reginald Weir and Althea Gibson, Negro stars, it seemed about time for a handful of Jews to make the grade.

I tried to get in touch with the players themselves, but they were always on the run, from tennis tournament to tennis tournament. I wrote to Seixas, Flam and Savitt at Newport and received no reply. I assumed that my letters were not forwarded to them inasmuch as I wrote as they were about to head for Forest Hills. I called the United States Lawn Tennis Association and contacted the editors of AMERICAN LAWN TENNIS, the magazine of the game. Curiously—and hearteningly—they keep no records on religion or nationality. Again, I tried to meet with the players but had bad luck. Finally, I managed to reach the press officer at Forest Hills, Charles Brandt and Dr. W. Ellsworth Davenport,

who was an umpire at the nationals, and is a tennis luminary. Both told me that Flam and Savitt were known to be Jews in tennis circles, but that Seixas wasn't. That is peculiar as "Seixas" is a notable Jewish name and E. Victor Seixas' first name is another "good Jewish name," Elias. Dr. Davenport said that he was glad to help and Mr. Brandt said he wanted to cooperate with "the Jewish press." Mr. Brandt has passed to me all available data on all Jewish tennis players and now my file begins to bulge.

AN HOUR AFTER I TALKED with the tennis officials, the New York press accounts of the tennis matches appeared. Hy Turkin in the N. Y. DAILY NEWS, Jim Buchard in the N. Y. WORLD-TELEGRAM AND SUN, David Eisenberg in the N. Y. JOURNAL and Herbert Allan in the N. Y. POST all called Flam a Jew. But in later editions of the POST reference to Flam being Jewish and to Savitt's being a "Hebrew" were deleted. Your guess is as good as mine, if you're looking for a reason. I had hoped to meet with Flam, but these tennis boys move around the country too quickly for me. But I will bring Flam's career to light in forthcoming issues of the POST.

SID GORDON HAS A TIME

WITH TWO HOME RUNS IN 13 HITS

BATTERS	G	AB	H	HR	RBI	Pct
Gorman, Hollywood (PCL)	134	443	137	11	76	309
Ginsberg, Toledo (AA)	96	214	72	7	39	336
Gordon, Boston (NL)	109	390	126	25	86	323
Rosen, Cleveland (AL)	134	453	137	33	109	284
Limmer, St. Paul (AA)	139	484	135	29	109	279
Nichter, Louisville (AA)	462	119	1	55	258	
PITCHERS	G	IP	W	L	Pct	
Rothblatt, Memphis (SA)	39	253	22	9	710	
Schacht, Kansas City (AA)			6	7	461	

Sid Gordon had himself a fine time last week, boosting his hitting average 14 points to .323. Pounding out two homers and 11 other hits, Gordon was producing at a .542 clip last week. In his 24 jaunts to the plate, he also drove in six runs to boost his season's total in that department to 26. Currently Gordon rides in third place among National League batters.

Marvin Robblatt scored two more victories to bring his pitchers' total to 22 games won and 9 lost.

Cal Abrams of Brooklyn snapped out of his slump as a pinch hitter last week, fattening his batting average to .130 with three hits in 12 trips to the plate.

Al Rosen dropped three points to .284, partly because he drew four passes in one game with the White Sox. To date he has drawn 87 walks for the season. Rosen has gone 15 games without a home run, though his total of 33 still tops the league.

The thanks of this department to Sidney Schallman of Los Angeles for sending in the following names of players on the Hollywood Club: Herb Gorman, Murry Franklin and Herb Karpel.

Maccabiah Tickets

Selling Briskly

TEL AVIV—(WNS)—With the opening date of the third world Maccabiah games scheduled for September 27, the sale of tickets for the event is speedily getting underway.

Thousands of tourists, including an advance guard of 65 from England, are expected to attend the ten-day program of athletic events in which 500-leading athletes, representing 30 nations, are participating.

The newly-built stadium at Ramat Gan and the entire Jewish Olympiad will cost over \$700,000. A special ceremony of the Israeli Army has been scheduled for the closing games.

120 Enrollments

Started In 5710

JERUSALEM—One hundred and twenty new settlements were established in Israel during the year 5710.

Newcomers set up 92 moshavim (cooperative villages), kfarim (work villages) and maabarot (immigrants' centers). Old settlers established 14 kibbutzim (collective settlements) and 14 moshavim between October 1949 and September 1, 1950.

400,000 Largely Absorbed By Israel

JERUSALEM—Israel has completely or partially absorbed 400,000 of the 460,000 newcomers who have entered the State since its establishment in May, 1948, Moshe Shapiro, Minister of Immigration, revealed this week.

"About 60,000 are still in camps, as against 90,000 a year ago, and more are coming—we hope without interruption," Shapiro said. "They also can be absorbed if the Jewish people remembers and performs its duty."

Shapiro reported that immigration during the year 5709 (1948-49) averaged about 15,000 monthly. At this rate, by 1953 the Yishuv will total 1,800,000, and increase in three years of more than 50 percent of the present Jewish population.

Israel's population is now 1,100,000, a gain of 75 percent since the Proclamation of Independence. The Jewish population constitutes 87 percent of the total.

Shapiro recalled that in the past year eight Jewish centers had been virtually liquidated—Germany, Cyprus, Austria, Bulgaria, Yugoslavia, Czechoslovakia, Yemen and Cyrenaica.

India Zionists Form Federation

BOMBAY—An all-India Zionist Federation has been established at a conference attended by representatives of most Zionist groups in India.

The Women's International Zionist Organization and Hachinukh, the Labor Zionist youth, were not represented.

Kfar Truman Gets Dedicated

TEL AVIV—(WNS)—Dedication ceremonies for a tract of land to be known as Kfar Truman, in honor of President Truman, were held here this week.

Eighty immigrant families from Eastern Europe are expected to settle on the land located near the Lydda Airfield.

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JEFF CHANDLER TURNS OUT

TO BE JEWISH, SAYS SCHWARTZ

By RABBI SAMUEL SILVER

NOTE to Wincelberg: From Hawaii Maurice Schwartz relays the info in the FORWARD that someone called Jeff Chandler, who played the lead

in something called the "Broken Arrow" and is the featured star in "Birds of Paradise," is really Ira Grossel, son of Latvian Jews. Schwartz asked Grossel - Chandler why he had changed his name, and Chandler-Grossel replied that he had to in order to get a job. Besides, Chandler sounds better than Grossel. Didn't Shertok change his name to Sharett, Chandler said to Schwartz. In the case of Chandler, even his wife is Jewish!!

Writter Sizzles Over Hate Peddling In Austria
In his FORWARD column, Chaim Lieberman quotes a pamphlet. It tells what is supposed to have happened to an Austrian child in 1462. "He was playing on the field one day when some Jewish merchants passed by. Seeing the Christian child, they seized and tortured him to death, because of their hatred of the Christian messiah. His little body was later hanged on a tree."

This pamphlet was distributed free, and post-card drawings of

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the alleged crime were on sale, to the thousands of pilgrims who visited "Judenstein," near Innsbruck on July 12, 1950. Four years after Hitler, the Austrian church continues to propagate these stories, without molestation or protestation.

Lieberman also bristled when he leafed through the recently published English translation of the Oberramergau Passion Play, the world's greatest theatrical presentation, which was witnessed this year by 250,000 people between May and September. Why must these hate factories continue to operate in the land already soiled with the blood of myriads of Jews, he wants to know.

Israeli Cafe Opening In N. Y.

NEW YORK—What is described as the first authentic Israeli cafe in the United States will be opened in Manhattan Sept. 21.

The first two days of the opening of the Habibi Cafe will be a premier for top Israeli figures, American civic personalities and the metropolitan and Jewish press.

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Mizrachi Hit Mapai Policies In Economics; Says Crippling Nation

National Jewish Post

NEW YORK—The Mizrachi (religious-Zionist) movement is so deeply dissatisfied with both the economic and religious policies of the present Israel Government that it may pull out, wrecking the present coalition.

The warning came this week from Rabbi I. S. Rosenberg, formerly of Hartford, Conn., vice-chairman of the World Federation of General Mizrachi Zionists.

Rabbi Rosenberg, who returned last week from Israel, said the Mizrachi Zionists had served a series of demands on the governments to rectify the conditions the religious Zionists oppose.

Mizrachi in Israel is part of the Religious Bloc, which together with the centrist Mapai, holds government power. Elements in the Religious Bloc have threatened repeatedly to pull out but ROSENBERG never have.

Dr. Rosenberg's statement was the first time that an element of the Religious Bloc had based its threat as much on economic as on religious issues.

BREACH OF PROMISE

He charged that administrators in the government had openly violated agreements with the Religious Bloc on which the bloc joined with Mapai to form the coalition.

As a result, he said, the World Mizrachi executive last month adopted a resolution of lack of confidence in Dr. Dov Joseph, the Minister of Supply and Rationing.

The resolution developed from Mizrachi resentment at Joseph's suddenly-introduced rationing law on shoes and clothing. The new extension of the austerity program produced the first merchants strike in Israel history and a wave of panic buying.

CHARGE CONSPIRACY

Dr. Rosenberg emphasized that the movement was not opposed to rationing but only to the method in which Joseph applied the controls. The Mizrachi leader said that the Joseph program would destroy small business in Israel. He said it was issued without prior notice to the merchants and that no attempt was made to cushion the harmful effect of the controls on their businesses.

Warming up on the economic theme, Dr. Rosenberg charged that the ration program was "purposefully designed" to create one social class in Israel. He said Joseph wants all the people to dress alike, and that the rationing program is a social as well as an economic weapon "against those who do not accept Joseph's social ideology."

"Our objection is that if Israel is to be built on solid economic foundations, there is need to encourage all types of production, and thereby to increase the possibilities of large scale employment. Schemes such as this rationing device work in exactly the opposite direction."

He asserted that the social and economic program which Joseph represents is destroying private initiative in Israel, drastically lowering the productive output of the nation, destroying the people's confidence in Israel's money and encouraging panic buying.

"Fearing they can't buy anything under rationing, people in Israel today are wildly disposing of their money, buying such absurd things as 20 pressure cookers at a time, whole cases of lip-stick and other such nonsensical purchases," the Mizrachi official

asserted.

Rosenberg said that Prime Minister David Ben-Gurion and Finance Minister Eliezer Kaplan were aware of the new problems and were seeking to correct them.

Noting that Ben-Gurion is committed to changes, Dr. Rosenberg said that such regulations "cannot be continually issued and then recalled for revision. What Mizrachi demands with the United Religious Bloc is that the entire policy of the government be completely reevaluated so that such individualistic schemes as that of Minister Joseph do not recur."

He said Mizrachi was demanding that all matters relating to export and import, and to encouragement of production be returned to the Ministry of Commerce and Industry, which should be controlled by a ranking cabinet minister sympathetic to both collective and individual enterprise.

Dr. Rosenberg then swung into points of differences on religious issues. He charged there had been persistent violation of religious agreements on import of non-kosher meat, public observance of the Sabbath and religious education in the immigrant camps.

He charged that Joseph was importing non-kosher meats without consulting the government.

"Those who eat non-kosher meats can eat kosher meats," he said. "Those who eat only kosher meat cannot eat the other. So it is a simple question of democracy. Why import that which discriminates against a large part of the population?"

He said the situation was made worse because the government bans the import of meat other than that imported by the government. This means that even if outside parties wish to send kosher meat to Israel for Orthodox Jews, they would not be permitted to do so. The Mizrachi consequently are demanding a program of open imports in such cases.

He said that the Cabinet had decided that such public utilities as trains and buses were not to run on the Sabbath but that "petty bureaucrats" completely ignore such decisions.

Dr. Rosenberg said that the Religious Bloc charges against officials fighting religious education for observant immigrants had been fully vindicated by a government inquiry commission. The commission recommended a series of changes but, said the Mizrachi official, nothing has been done to implement the official recommendations.

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Half Rheims Jews Take Christian Wives

PARIS—(WNS)—Half of the male Jewish population in the city of Rheims has in the past four years taken Christian wives, according to "Unser Wort," Yiddish publication.

The paper reports the "tragic fact" that even the children born of Jewish parents were not receiving any Jewish education. The children of the mixed marriages, the paper reported, "are full Catholics, bear crosses, attend the Catholic church and do not know that they are of Jewish origin." The synagogue of Rheims, one of the most beautiful in France, is an empty edifice and cannot muster a minyan even on Sabbath, Unser Wort disclosed.

Zionist Congress Postponed Again

JERUSALEM—(WNS)—Postponement of the World Zionist Congress to May of 1951 was voted here at a session of the Jewish Agency executive. Originally the Congress was to open on December 1, 1950.

The postponement motion was made by Dr. Nahum Goldmann, chairman of the American section of the Agency, on the ground that the start of the United Jewish Appeal drive would make it impossible for Zionist leaders in America to leave the country.

At the same time the Agency executive adopted a suggestion by S. Z. Shragai that a plenary meeting of the Jewish Agency be held in New York, to be followed by a "Congress of American Zionists."

Brooklyn ZOA Region In Annual Conclave

NEW YORK—The 15th annual convention of the Brooklyn Zionist Region, the largest Zionist Organization of America district in the United States, will be held Sunday.

It will be the first Brooklyn region convention since the 53rd annual ZOA convention in Chicago last July and is expected to produce some major decisions on policies adopted at the convention.

Yom Kippur Delay For Jewish Draftees

CHICAGO — (NJP) — Jewish draftees in Illinois will be excused from pre-induction physical examinations and induction into the Army on Yom Kippur, as on Rosh Hashonah, Col. Paul G. Armstrong, state draft director, announced last week.

Those taking advantage of the arrangement will be scheduled for their local board's next call or on a special call, Col. Armstrong explained.

Camden Rabbi Says Goal In Free Seats Is To Help Jews Pray

By VERA COZEN

National Jewish Post Correspondent

CAMDEN, N. J.—(NJP)—The spiritual leader of South Jersey's largest Conservative synagogue said this week that only motive for the synagogue's annual offer of free seats to non-members during the High Holy Days was to get such Jews to come to prayer. No new members have been obtained by the synagogue.

"Indigent or indifferent—whatever the reason, it makes no difference to Beth El Synagogue as long as these Jews come to pray on the High Holy Days," Rabbi Harry B. Kellman told The POST.

He made his statement in reply to a query as to whether the synagogue had any program for making members out of the free seat holders who have been growing in numbers each year.

HAVE TO REMODEL FOR CROWD

For the current services, the third, Beth El has been forced to remodel to handle the growing number of non-members. (NJP, Sept. 1.)

"No mention has ever been made to the non-members about becoming members in the three years that we have had free services," Rabbi Kellman said. "Last year, 300 unaffiliated Jews accepted our invitation. Not one became a member."

Rabbi Kellman was asked whether he thought the free seat holders would continue to disregard their responsibility to the community and to the synagogue and what the effect of the financial burden would be in the congregation.

"Long before we instituted the free services, we met with opposition to our plan," he replied. "We were condemned for even thinking about such a plan. The condemnation came from some of our own members and from other parts of the community. Naturally, before we came to any definite conclusion we considered all phases of our plan."

Rabbi Kellman said he could understand the sentiments of those opposed to the program.

SOME TAKE A FREE RIDE

"There is no question that there are some who take advantage of the free services," he said. "However, as long as we are blessed with members in Beth El who are truly concerned with those families not in a position to be affiliates of a synagogue and who are willing to provide the facilities so that they may join us in prayer without embarrassment, we will continue."

Unofficial figures indicated that only 35 per cent of Camden Jewry is affiliated with a synagogue. The population is about 8,000 Jews or some 2,150 families in Camden county. The synagogues, with the exception of the newly organized Reform Temple Emanuel, sell seats for the High Holy Days to their members and to the Jewish public in the area.

The Temple includes the seats in its membership fees. Most of the other synagogues will not refuse entrance to those who wish to enter but cannot afford seats. Since none of the synagogues have room for much more than their own membership, Beth El remains the only real source of free seats for unaffiliated but would-be worshippers on the High Holy Days.

WHO PAYS THE BILL FOR FREE SEATS

Some concern has been expressed locally about the Beth El plan on the grounds that too many might use this means of letting members pay for the non-members' free use of synagogue facilities.

"As a spiritual leader, I am concerned with getting the greatest number of Jews to attend High Holy Day services," Rabbi Kellman commented. "I am aware of the importance of Jews assuming their responsibilities as Jews. But I am also aware of how many cannot or will not become affiliated."

He said Beth El was fortunate in having the largest membership of any Conservative synagogue in the area.

"We have sufficient seats for them with space left over for others," he said. "If nothing else is accomplished except the knowledge that 300 Jews were brought into the synagogue to pray on the holiest of all Holy Days, who ordinarily would be absent, then we are doing some part of our work as a religious institution."

RABBI PRAISES HIS CONGREGATION

Rabbi Kellman emphasized his gratitude that his members concerned themselves with other Jews. He said the expense of the additional rabbi required for the services for the non-members was being absorbed by the congregation.

"To my way of thinking, our position as Jews and as a synagogue is strengthened," he said. "If, by our teaching, Jews can be concerned about less fortunate Jews, we have and will accomplish much."

"And who can tell? Someday these people will be in a position, financially or spiritually, to become regular members and attend not only once a year but also to enjoy our Sabbath services as well."

A total of 151,000 Oriental Jews, Bialik, rather than Achad Ha'am, is regarded as the symbol of Hebrew spiritual revival.

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